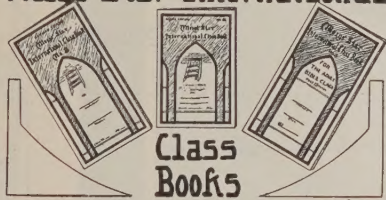


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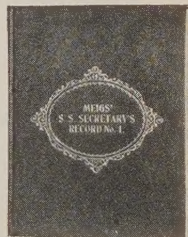
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CONTENTS

January, 1930

Volume XXXI

Number 4

In This Issue.....	416
The Pulpit Prayer.....	423
THE REV. E. E. NORTHERN, Th. D., <i>Bealeton, Virginia</i>	
A Superintendent of Churches.....	424
THE REV. MANFRED A. CARTER, <i>West Warwick, Rhode Island</i>	
Clinical Personal Ministry (Evangelism).....	426
THE REV. H. L. LATHAM, <i>Pleasant Hill, Ohio</i>	
Universal Week of Prayer, Program for Each Day.....	520
Editorial.....	430
Expositions.....	435
PROF. A. T. ROBERTSON, D. D. (Greek)	
THE REV. R. C. HALLOCK, D. D. (Greek)	
PROF. PAUL H. ROTH, D. D. (Hebrew)	
Sermons.....	440
Spiritual Blindness and Its Cure.....	440
THE REV. GORDON W. MATTICE	
A Man Who Dared to Trust in God.....	442
THE REV. PAUL R. KIRTS	
Life in Obscurity.....	444
THE REV. WM. TAIT PATERSON, D. D.	
The Guidance of God.....	445
THE REV. CHARLES H. NABERS, D. D.	

(Continued on page 412)

ILLUSTRATIONS—SERMONS

HOMILETICS—METHODS OF CHURCH WORK

CHURCH MANAGEMENT

Published on the 15th day of each month by

The F. M. Barton Company, *Publishers*, Incorporated

815 Caxton Building, Cleveland, Ohio

JOSEPH MCCRAY RAMSEY, *Managing Editor*

CHICAGO OFFICE: 37 South Wabash Avenue. John D. Emrich, Mgr.

NEW YORK OFFICE: 156 Fifth Avenue. Robert M. Harvey, Mgr.

Subscription Rates: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies .35. Back copies .45. Bound volumes \$3.50.

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Manuscripts should be typed, accompanied by return postage, and addressed to The Expositor office, Cleveland. Articles are paid for on publication.



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CONTENTS FOR JANUARY, 1930

The Creditors of a Great Love	447
THE REV. F. W. OTTEN	
The Inescapable Christ	449
THE REV. JACK FINEGAN	
Can a Child of God Be Finally Lost	451
THE REV. JAMES T. BAGBY	
Religious Significance of Robert Burns	452
THE REV. WM. TAIT PATERSON, D. D.	
Illustrations	453
Pearls for Preachers, THE REV. WILLIAM J. HART, D. D.	
The Homiletic Year, January	457
THE REV. WILLIAM TAIT PATERSON, D. D., <i>Pastor Norwood Presbyterian Church, Norwood, Ohio</i>	
Methods of Church Work	466
Parish and Pastoral Plans	466-469
Advertising the Church	469
Matins and Vesper Services	470-474
Music for Choir and Organ	474
What the Readers Say	474
Young People and the Church	475
Portals of 1930 (Drama)	475
Collegian Religion	478
Epworth League Installation	479
The Drama Draws	480
Church Night	482
Prayer Meeting Programs	482-488
Mid-Week Topics	488-494
Book Reviews	494
Reviews	500
Index to Advertisers	414
Reader's Topical Index	532
Directory of Advertisers	534-536

The Expositor

The Journal of Parish Methods

The Pulpit Prayer

THE REV. E. E. NORTHEN, Th.D.

Public prayer is an address to God by one who speaks for a worshipping assembly. Its object is to express and excite the devout feelings of the congregation. There are always some in whom these feelings already exist and there are others who, though they have not felt the things being expressed, are aroused to join in those feelings as the leader expresses them.

An Address to God

The very usual introductory forms indicate this, and of course if it is a prayer it is to the one to whom prayer should be addressed. This forbids any irreverence in manner, expression, tone and attitude, any undue familiarity, and all childish and endearing epithets. It forbids all slovenliness of style, redundancies, needless repetitions, the frequent recurrence of the same forms of expression, and all meaningless putting together of words. It forbids all wit, humor, sarcasm, and oblique addresses to the congregation, all offences against simplicity, all artificial structure of sentences, and highly wrought figures of speech. These things may be pleasing to a part of the congregation, but the preacher should ask himself whether they will be pleasing to God whom he is addressing.

The Expression of a Worshipping Assembly

Nothing that is not an expression of worship should be included. This forbids all didactic prayers, all unchristian expressions, praying as if one were unconverted, praying as if christian service were spasmodic and occasional, and our relation to God intermittent. But whatever is praise of God's goodness, recognition of and thanks for his grace and bounty, whatever is an outpouring of the needs of the worshippers is that which should be used. The writer has heard so-called prayers that were little more than a summary of the news of the

community. He recalls an instance of a preacher who visited a college about forty or more years after his graduation from it and was asked to lead a chapel worship. In his talk he said little about the old days, but in his prayer he gave the Lord a history of it all. He thanked the Lord for the old faculty, calling each by name, and seemingly lest the Lord might have forgotten, he told what each taught. It would have been an interesting talk, but was almost sacrilegious as a prayer.

A Worshipping Assembly

Only that which could be the expression of the assembly as a whole is admissible. The minister should avoid introducing his own personality. He is the channel of communication for the congregation. If he is sad he has no right to assume that this is true of those for whom he speaks, nor should he sadden his congregation or drag them down to his own level of gloom.

Prayer for one's self, from the pulpit, is rarely admissible, and should always be brief, in the third person, should be a petition for help in some particular effort in which he is leading the others, and should carefully avoid all exaggerated expressions of humility. The congregation cannot join in this, and some may even doubt whether the one speaking is as humble as he indicates, and so be turned from a worshipful attitude.

All unnecessary offense to any of the assembly should be sedulously avoided. The leader is their mouthpiece and as such should not make statements that are obnoxious to them, or to any portion of them. It is dishonest and unfair to attack, in such a prayer, the character or conduct of those whose prayers one is uttering. Remember that it is the prayer of the people, say nothing that the worshippers present could not say for themselves, and especially

avoid the things to which there is a known division of sentiment among them. There are enough things upon which the congregation can unite without bringing in that upon which they cannot.

*The Prayer Should Be Appropriate in
Matter and Form to the Place
and Occasion*

The preacher in his pulpit should not make his prayer such as it would be in his closet. A prayer suitable for an ordination would not do in a prayer meeting, nor would a prayer at an inquiry meeting be appropriate for the family altar. All unmeaning expressions should be avoided. Many preachers as well as laymen use the same stereotyped prayers which have been repeated until they are practically meaningless. Undue length should be carefully avoided. Few things are more destructive of the spirit of worship than a body cramped in kneeling or bowing until one begins to wonder how much longer it can be endured.

The prayer should have comprehensiveness, variety, unction, but should not be prolix and unduly minute. Let the prayer

be definite, but let the statements be clear, so that the congregation can join in them without an explanation of what they mean, and at least give the Lord credit for intelligence and common sense, which some so-called prayers do not.

The following suggestions as to pulpit prayers may be worthwhile, though they might have been included in the foregoing.

(a) Have a clear idea of the position of the Christian, or the spiritual blessings which God has bestowed on us, and of the exceeding great and precious promises he has given us.

(b) Cultivate the habit of real prayer. The promises in the Bible are not so much to an act as to a habit and state.

(c) Make specific preparation for public prayers. Men are no more inspired to pray than they are to preach, and if we study what we are to speak to men, surely we should study what we are to address to God.

(d) Study of the devotional parts of the Scriptures, and of other prayers will suggest thoughts and expressions which we can make our own, and will greatly improve our prayers.

A Superintendent of Churches

THE REV. MANFRED A. CARTER

I am indebted to a laymen friend for this idea. It is easier for a layman to see some of the inefficiency that retards the progress of church organization for he is less hampered by tradition. The present method in the Methodist and other churches in which there are superintendents of districts results in a thinning out of ability and a certain formalism that is very deadening. Many of the more democratic churches have no group leadership centered in one man, but a rather powerless advisory secretary.

One man cannot keep in touch vitally with the details of business and the local problems of many churches. As a rule ministers are left in autocratic power and only asked for results. This condition neglects one very important fact, that of the personal qualifications of the minister in charge in relationship to two conflicting tasks. To one there is given the gift of business and to another the gift of teaching. All gifts are good, but not all gifts are the same.

Let us think for a moment of the superintendent versus the teacher. This is an age of specialization to meet the complexities of modern life and to realize the highest efficiency. The "Jack of All Trades" has vanished nearly everywhere except in the ministry. Let us compare two hypothetical ministers, one of them the "Superintendent" and the other the "Teacher," as to ideals, type of mind, and abilities.

The Superintendent has for his ideals, a balanced budget, every member working, co-ordination of groups, denominational unity, and interdenominational cooperation, federation, or union. Statistics loom high in his sense of values. Science, facts, results that can be seen, and group efforts are his interests. Of course the average minister is not such an extreme exclusively, but only in emphasis.

The hypothetical "Teacher," on the other hand, is concerned less with groups and more with individuals; less with tangible results, and more with ultimate growth from seeds sown now. He deals less with statistics and

more with parable. He will read the human interest things of life, the abstractions of philosophy and the news. He will not be interested in committees, but in pastoral calls; not inorganizing recreation, but in the service of worship and the human contacts he may make at social gatherings. This teacher will be interested in the ideals of some of the Superintendent's efforts but not necessarily in the details along the way. He seeks a different efficiency, one of soul change; not of detail of objective behavior in groups, though he is interested in the general problems of group action.

These ideals are apt to be held by two different types of mind. In college one group of students easily wins high marks in literature, philosophy, and general psychology class rooms while dropping to disgrace every time they elect a laboratory course or any attempt at physical science. On the other hand, many a fine mathematician, biologist, astronomer and scientist will suffer agonies over composition in the English department and the seemingly foolish abstractions of the philosophy professor. One type of mind revels in the poetry, the artistry and the human interest of life; the other worships at the shrine of organized science, the power of big business, statesmanship, and group action.

Beginning life with these contrasted points of view, through their education, the Teacher and the Superintendent continue to grow apart, building up that background of knowledge which determines attention and interest in later life. According to what they know, so are they interested and informed; and as they are interested and informed, so have they ability.

During the last war the element of personal selection was carefully studied and results accomplished in keeping the square pegs out of round holes. Each man's physical, mental, and experience equipment was studied and he was placed as far as possible where he would be effective. In business there is this same specialization of effort in harmony with the division of industry upon which civilization today rests. But in the church the minister must be both superintendent and teacher, be responsible for everything from the sick call to the temperature of the church auditorium. There are only so many minutes in a day and true artistry in the ministry demands quiet and leisure for meditation and prayer as well as study. Our ministers have become scatter-brained

trying to accomplish more than they can possibly do and our congregations are scattering even while the membership lists have been climbing.

The idea of the "Superintendent of Churches" is a direct borrowing of a well-tested idea, namely that of the "Superintendent of Schools." One man is to be the business executive of three or four small churches or of one large church. His task is to be a manager of all detail and program, leaving the preacher free for his sermons, his calling, and his classes. Through him all funds go, the central office pays all salaries, according to the income from each church, committees and leaders meet with him, except a few of intimate spiritual leadership, such as church school teachers and personal evangelism groups. Having only two or three small churches or one large one, he can find lay leadership and organize it, see that the programs are carried out, promote efficiency, and lay the foundation upon which the preacher can build, as well as giving a medium of expression for the practical application of spiritual ideals.

The Superintendent of Churches would not be a graduate of the ordinary theological school but of a school of Church Administration, combining the results of business efficiency with the particular needs of church life and relating the organization to the spiritual ideals of the church. Graduates of business colleges who have a deep religious experience and some church training could be used as an intermediary step, but such would not be a permanently satisfactory arrangement. It may be that many of the ministers who have become respected for their organizing ability rather than for their preaching, would fit nicely into such a task, being freed from the, to them, overwhelming task of preparing two sermons a week in addition to the pastoral calling. The Superintendent of Churches could afford to have every evening taken up by committee and other meetings, but the preaching pastor cannot. The creating of such an office would increase the supply of magazine and book material on church administration and give it the dignity such a function deserves. It would also give time for a scientific study in the most up-to-date methods.

Of course there arises the question of demarkation between the two functions. But remember the division has been accomplished in the school system, that division of

effort is the accepted method in practically all of life today. The line of separation would vary a great deal according to local conditions, but a few general suggestions may be made, even though the actual drawing of such a line could only be made in touch with the experiment and experience.

In the first place such a man needs an equal rating with the Preacher. This is not a type of Assistant Pastor to be kicked around under foot, neither is it a church boss. The Superintendent of Schools wisely leaves considerable leeway to his teachers as to methods. When he has a teacher under him of equal ability he is treated accordingly. So with the church problem there should be a division of effort but no superiority. The Superintendent might have under him Secretaries, the Janitor, and even assistants. The Preacher has the musical staff and any workers who are directly in his field of effort. In case there is a failure to recognize this equality and cooperation, the churches themselves, as the people of a town in the school system, can remove either or both of these men. A co-ordination of congregational authority with a general superintendency is an ideal final authority.

Clearly the sermon, the curriculum of the Church School, the order of worship, church night programs, and publicity, belong to the Preacher-Teacher, for which he is trained and efficient. Just as clearly the church finance, organization, and program detail belong to the Superintendent. One deals in ideals and general truth, the other

deals in scientific objective realization. There is the same separation as between the science department and the literary department in a university. This does not mean that one is ignorant of the other but that the direct field of activity is in one using the other as a background.

There are, of course, many other possible divisions of effort than these two. A man does not need to spend eight years in a classical education in order to run a recreation program or drill a gymnasium class. Religious education and the ministry of music are specialized fields of value. But the fundamental division of effort into these two points of view is most essential.

This innovation will not come quickly, but when there is a union of churches it is a most logical experiment. Many of our large city churches would do well to engage the services of some older man of sound judgment to be a Superintendent of that church and a young man whose mind and delivery are flexible to the needs of the Sunday congregation.

We no longer live in a frontier condition when a leader fulfills all the functions of healing, preaching, governing, and punishing. Neither is the church in such a primitive condition. Let us send the Preacher into his study and into the homes of the people, and the Superintendent into the church office. Let us have a spiritual message and an effective organization, not a fluctuation from one to the other with each change of ministers.

Clinical Personal Ministry

THE REV. H. L. LATHAM, A.M., S.T.D.

A Plea for Personal Evangelism

An insistent demand asks how to make the church more effective. The areas in which reforms could be set up are few: organization, liturgy, doctrine, benevolent giving, interest in youth, evangelism, the experience of holiness—all these interests have earnest supporters with hopeful proposals.

Some believe that improved educational facilities or a strong church press would bring in the new era; others say that increased church attendance is the place of reform. The latest proposal is to provide

all the ministers of small cities and towns with good sermons.

The words of Jesus will guide us in the discovery of the major mission of the church: "*Feed my sheep, feed my lambs.*" This saying may not exclude but it does not command church architecture, bill-boards, "socials," creeds, paid music, high pressure financing and the like. We must admit, however, that the prime duty of the church is to effect an adjustment between the soul and its Maker through the intermediation of Jesus Christ; and thus to establish peace and right purpose for daily living.

As matters stand today the wide open field for such a ministry is within the church itself; members have advanced to faith and repentance, but they have not passed on to the complete Christian life. Even many outside church membership are urging on us this ministry to the individual soul; many, many of the church leaders daily reiterate the need.

This demand we here fully and frankly accept. We infer that the next step into an effective ministry for the church is to penetrate more deeply into the life of the individual and to help him in reconstructing his inner daily life.

If so the worker must come close to the individual and particularize his labors so that the maximum benefits from religion may be reached by the seeker. He must experience a real assimilation of the truth of God, and the conquest of anti-Christian tendencies in the heart. He is to exhibit a joyful obedience to the moral and spiritual laws of Christ with a patience in trial that characterizes the full-grown saint of God. He must strive for a physical health that is the proper heritage of believers and a splendid consecration to the work of bringing men to the cross of Christ.

This specialization in working for the individual is paralleled by similar methods in secular undertakings. The trend of the times is to direct the single person with scientific exactness and with satisfying precision. There is more selling by individuals to individuals than ever before. Face to face solicitations bring in the business. Advertisements are of a distinctly educative type; they make personal appeals and touch the daily life with sharpness and precision.

In medicine mass movements, health conferences and group instruction may have a place, but in school or out for the adult or for the child the preferred method is individual instruction and in the case of illness, individual treatment.

The administration of criminal justice has long since taken up the clinical examination of prisoners with a view to individual corrective treatment. In social relief a hurried sweep of the eye over the kitchen has given way to case study for each member of the household.

In education brilliant generalizations of arm-chair philosophers have been cast aside; researchers, investigators and trained teachers are all endeavoring to learn the facts about each individual and to give him

personal, specialized guidance. The handicapped child is placed under the special teacher; the capable pupil is led to a task suitable to his powers.

But the church lags. The larger portion of the minister's time is spent in dealing with the groups in his parish and in pointless chatter. He preaches to groups, he holds a lecture or prayer service for a small group, he meets committees but seldom deals with individuals. The church lags.

This, then, we propose: *search fully into the life of the individual as a religious person; examine all the implications of a subjective religious life; qualify as a scientist in individual religion. Then revise and intensify the methods of guiding this individual personal religious life.* This will mark an advance from "hoe-culture" to modern agriculture. We no longer shall be satisfied with wild wheat but shall seek for the domesticated grains.

This new program is aimed to benefit the whole congregation. Should we discover peculiar, sick, mentally distorted persons, they may be advised to seek specialists in physical and mental healing. Our ministry can be adjuvant; it need not be a substitute for the physician's labors.

The service we advocate here is generally speaking for the active, normal person who is gaining so little from his membership in the church that his religious experience is perhaps grossly disappointing.

It is not sufficient that we maintain a few centers in the large cities where people mentally and nervously disabled may find spiritual aids to healing. Such clinics render a most distinguished service; weak imitations of them in smaller cities and towns will not hasten the recovery of the church. The suicide bureau is not often called for.

The confessional is maintained by the Roman Catholic Church and no doubt often brings comfort and spiritual aid to needy souls. But Protestants are unwilling usually to risk the known dangers of the institution by installing it as a part of their church system.

Above and beyond all these institutions demanded by certain communities and organizations we call for a work among the people of all parishes whereby the minister and his competent assistant may offer the people of all ranks a personal, scientific, spiritual service for the better regulation of the inner life.

Let us face the objections. It may be

said this thing is already being done. Do we not go to men and say, "Have you been converted?" But such inquiries are spasmodic and periodic; for a minister to deal adequately with any of the numerous struggles that occur in the hearts of his parishioners is an exception.

Yes, occasionally troubled persons come with problems: a wayward son, marriage, divorce, an absent husband, a college course to be selected—these issues are all discussed incidentally during the year. The value of such conversions is not disparaged; the door of opportunity is slightly ajar. These infrequent, intimate conferences but show what might be done.

The church today does not affect the decisions of its members on one-third of these pressing problems. The pulpit teaching helps a few; but the many are not in the pew. Even the broad statements and the easy generalizations of the sermon do not often fit the hearer and do not arrest his serious attention.

Again it may be declared that the members of the congregation do not wish to take these matters of the inner life to the minister. As the account stands at this moment, the statement is correct. But consider that the majority of people spend many a day under the dangerous grip of disease when they should summon medical help. One of the aims of the medical profession is to teach persons to call for the physician as soon as he is needed. The church can teach its members to develop an interest in the problems of the inner life, to seek counsel and to apply wisdom to them.

What if we have no competent counselor? If the church demands this type of minister he will be forthcoming. The salesman, the physician and the teacher have appeared at the call of the public. The expert spiritual advisor can be produced. The ordinary minister will have some things to unlearn; his confidence in formulas, in routine, in administrative regularity must be shaken.

A sermon that pleases the audience and elicits welcome words of praise needs to be preached but may well be forgotten by the preacher lest at times it be a false prop and a delusion as a means of entering into the lives of the people with the life-giving gospel.

"All ministers are not interested in this type of service." Very truly so. The same held once in respect to missions; but at last we have found that whole denominations

have been swept by missionary enthusiasm and ministers have been no whit behind. In like manner when this proposal for spiritual ministrations sweeps into the life of an indifferent minister we shall see him open his heart and abandon his groundless excuses.

Is there time for the ministry to the souls of individuals? This objection can scarcely be treated seriously. Time must be made for it. It is the life of the church. *Jesus our Lord took time for conversation with the woman at the well, time when he would gladly have rested his weary mind. He probed deeply into her soul and saved it. He labored at this welcome task when others would have had him eat. Martha would have diverted Mary from personal attendance on the Master, but Jesus said that Mary might remain with him.*

If the teacher has time enough to answer questions, if the physician has time enough to meet his patients, the minister has time enough to deal with all of his parishioners one by one in an effort to make the burdens of his soul lighter and the whole of life brighter.

Without doubt if the leaders of the local church could enter into a direct ministry to the souls of individual men; if the church at large demanded this type of service from its leaders, if we all were educated up to it, a mighty work for God would be done. Ministers must be trained; assistants must be coached. Members must be enlightened on how to adjust their inner selves.

The minister awake to the importance of this field of service puts the question: "How shall a Christian leader enter into this type of ministry?"

No freakish regimen need be undertaken. Each worker will use the means of grace best suited to his own temperament and tradition; whatever the method, the very best spiritual life must be offered as a basis for the ministry to the individual.

The customary training for "personal work" is taken for granted in our plan. It serves a necessary purpose; for at times a controversial or enthusiastic approach to a sinner may be very necessary; common excuses need to be disposed of.

But for this intensive ministry something more is necessary. The worker must ascertain two groups of facts. First what spiritual steps as popularly understood does every person need to take that will lead through faith and repentance to a sense of God's forgiveness? Secondly and much

more profoundly, what fundamental adjustments in his own personal nature, in the basic features of his own life habits, are necessary for triumphant living?

The first class of facts are well known to a trained Christian worker; the second group of facts, which we here commend for intensive study, can be ascertained only by specific and well directed effort.

Books do not guarantee knowledge or skill, nevertheless, if we mention a few treatises it will clarify our discussion.

For the study of instincts and original tendencies we turn to McDougall's "Social Psychology," to the works of E. L. Thorndike and for a rapid review of the field to Overstreet's "About Ourselves." Coe's "The Motives of Men" is recent also and may carry one further toward corrective measures than some other volume.

Evelyn Underhill's "The Life of the Spirit and the Life Today" is unsurpassed as a work on the mystical life. Coe's "The Psychology of Religion" is a general introduction to the subject and will give references for further studies.

For the application of psychology in religious living consult Brooks' "The Practice of Auto-Suggestion" and to Stolz' "Auto-Suggestion in Private Prayer." Wieman's "Methods of Private Religious Living" is on the way to becoming a classic in this field.

For additional studies in psychology we suggest Holt's "The Freudian Wish," Hart's "Psychology of Insanity," Hadfield's "The Psychology of Power," Baudoin's "The Power Within Us," Janet's "Principles of Psychotherapy," Hocking's "Human Nature and Its Remaking."

On the personal approach in talking with a person in distress Judge Lindsay's "The Revolt of Modern Youth" is unexcelled. It is not necessary to adopt his opinions in order to gather the wisdom of his methods.

The plan of reading must include, of course, the Gospel narratives of interviews which Jesus held with individuals. Each student should make his own penetrating study with the fullest notes and so develop the very best possible analysis of the method of the Master in helping those persons. The interviews should be examined until the psychological forces and factors are fully apprehended.

The successful student will give conscientious attention to his own mental and spiritual hygiene. He will try to qualify in spiritual matters as do those teachers of

super-abounding physical health—maintaining his own life as an example of what can be accomplished.

The actual ministry of this intenser sort will commence in judicious conversations and by occasional advocacy of these principles in religious assemblies. Soon a like-minded seeker will be discovered, then another; small group conferences will be called for. Following such partial expositions as can be worthily conducted in the group, private interviews will be arranged for.

As the worker becomes more confident, more proficient, he will depend less on the group and give more attention to individual contacts. The difficulty will be found, not in the field for service, but in keeping fit, avoiding routine, quenching a sophisticated professionalism.

One wants to avoid organizing an obnoxious health cult or advertising a super-righteousness. At the same time give good counsels when the health problems are raised and he must demonstrate the victorious inner life.

Nowhere is a sound and practical philosophy of life more needed. Instantly you open a conversation on either prayer for the sick or on the inner victory your enquirer will demand a glimpse at your underlying philosophy. The Bible, common sense, scientific studies in religion and mind, Christian philosophy—all these must be the foundation for advice and inspiration.

Beware of treating this proposal as a new outbreak of folly. The development of the idea is in your hands. Use your sanctified judgment as a guard against blunders. Bring all the activities suggested within the sanction of the teachings of Jesus. Base active practice on the assured results of the broadest study of human nature and demand a scientific principle as a guarantee for every offer of help you make.

The worker will seek a comrade of like ideals and purpose. Find him personally or by letter. He may be a veritable father confessor, guiding you with warnings and wholesome counsels; the inspiration thus gained will be of untold worth.

With faith, sound judgment, wise comradeship, there is no reason why the worker may not render service of eternal value in guiding the soul-life of his clients. Such a ministry will permeate the formal duties of a worker and throw into them an atmosphere of saintly service such as the faithful monks of old might envy.

EDITORIAL

Apes and Pigs

THE gentleman at my side folded up his evening paper and slid it into a heavy overcoat pocket as the street car we were in jerked around a corner. For the first time I saw his face and recognized a man I had met some years before.

I had known him as one of the countless left unsettled, jobless, by the cessation of the war. According to him, his family "had to eat" and time found him teaching *history* in a local high school.

He was still teaching, he informed me, after I spoke. Still teaching history in the same school, yet in the short years which have passed since I first met him his face has become lined, his hair generously touched with gray, a permanent droop drags down the corners of his mouth and a care-worn expression about the eyes tells of rough going.

"Yeh, they are the same kind of kids, only worse. They were bad enough when I first went there (his school is in an unattractive district), but they are simply unspeakable. They are just apes, just apes, that's all, the whole lot of 'em, pigs — apes and pigs."

No wonder the hair is whitening. No wonder the mouth is drawn. No wonder the eyes are worried. He is working with *apes* and *pigs* and so far as *History* is concerned, what have apes and pigs to do with history? They have no interest in history, those apes and pigs. Teaching or trying to teach history to apes and pigs would wear out the toughest pedagogical constitution. A hopeless job, useless endeavor.

No one was more certain of that than my teacher acquaintance, yet "his family had to eat" and he continued, hopelessly, methodically, uselessly to meet his classes of apes and pigs that he might go home with his monthly stipend to meet the family obligation to the butcher, the baker, the candlestick maker.

Apes and pigs? Bah! Those children are human souls. Possibly not as enlightened as others, but none the less souls with possibilities, but they will not develop as long as he who has to teach them thinks of them in his own mind as apes and pigs. To him they ARE apes and pigs, for his is an *apes* and *pigs* conscience and *apes* and *pigs* vision, and right there lies the crux of the matter.

Trying to save the souls of apes and pigs is just as hopeless. For you your congregation is composed of what *you consider the members to be*. If you find them to be apes and pigs your defeat as a pastor is imminent. Salvation can't come through your administration unless your mind is right. The utter hopelessness of many a pastor's position is due to nothing under the sun, save that he has lost sight of the fact that he is dealing with living souls and not apes and pigs.

Occasionally, even the Court Jester

OCCASIONALLY the Sage may even turn to the Court Jester for wisdom.

He was a court jester or rather our modern and mysteriously conceived idea of him, in the ultra modern role of *Jack Claus*.

Unlike the red-robed rotundity of his bewhiskered Sire, *Old Santa* himself, Jack is spare of form and boasts little more than silk down upon his youthful cheek. Jack functions more or less as an advance agent of his popular forebear and is heartily welcomed by various department stores throughout the land, prior to that annual red letter day, when in the opinion of the august directors of the institution, it appears desirable that *Santa* himself put in his appearance.

Jack was roaming from one department in a local store to another, but his brief apprenticeship had already indicated for him a greater appreciation of his antics by the juvenile habitues of the toy department than of the wholesome matrons who sought tight clothes in the "Misses Ready to Wear."

So Jack circulated gloriously from one toy counter to another in the extensive department, an adept in those foolishries created by his creators as part of his *stock in trade*. Over his whitened, clownlike face, outlandishly eyed and mouthed in crimson, a huge mop of belligerent pinkish blonde hair. His checkered tie sat awry around the professional undertaker-type of collar. In one hand, carried carefully over his heart, a blatant bouquet of artificial blooms from which he occasionally plucked one to whiff through his alabaster nose and extend, a generous floral greeting, to some fond and doting mother or, as the case might be, a mother of a more distant day.

Invariably, the sweet, appreciatory smile dawned slowly and a hand came out to receive the token. With a mock bow Jack would pass out the flower, the woman would grasp its stem and then hurriedly bury herself and her young hopeful in the crowd, the *laughing crowd*, as she discovered she had been tricked into taking the *artificial stem* and *leaving*, in laughing Jack's hand, the *blossom*.

Neither the flower, nor the stem, had any value, so the woman lost nothing save a little, perhaps, of her poise. The jest was harmless, yet I wonder if it were as harmless, were it ever carried into the realm of the spirit. When you offer a rose, remember the bloom goes with the stem.

JmR

A City with a Soul

FOR some places in which I have lived, who number their citizens not by many thousands, the idea of forty thousand daily dependents in varying degrees, for one city, would present a heart-breaking picture. Yet in Cleveland, a city of approximately a million souls, forty thousand are daily beneficiaries of some one of the 110 agencies of the city whose job is to provide for the needy.

Forty thousand needing and receiving help, daily, for 365 days in the year, and the undertaking assumes impressive proportions! Yet I sat the other evening at a meeting, only to rise, thrilled and elated, with hundreds of others, when it was announced that the efforts of 8,000 workers, after an eight-day drive, had amply provided for these forty thousand for another year and that the *Community Chest Drive* had again gone over the top, for the eleventh consecutive time, with the goal set as four million, six hundred and fifty thousand dollars. In the past ten years the *Fund* has raised over forty million dollars which it has paid back to Clevelanders in terms of helpful, necessary, humanitarian service. A beautiful record for a city. And they say *a city has no heart!*

Over 8,000 workers, men and women, whose place in Cleveland business life and industrial life marks them as folks whose time money cannot buy, gave eight days to work with their team captains in the collecting of pledges to this generous amount. And they say *a business man's heart is hard!*

A wonderful picture of *metropolitan charity*, it has been called. *Charity*, nothing. It is the picture of a city serving her citizens, of brother helping brother, of the strong providing for the needs of the weaker. Don't let Cleveland hear you speak of her *chest* as a *charity*. It is her splendid service of which she is justly proud. It is Cleveland's voluntary investment in her citizenry. It is the heart of a city in outward expression.

The story, the gripping dramatic episode covering the disposition of that better than four and a half million dollars is too long to detail, but it all goes to point to this big fact. *The heart of a city is as the heart of her people.* It responds as do they. The city is the heart of her people. And it is our conviction that "in as much as ye have done it unto one of the least of these" was meant as much for the ear of the city as the ear of the individual.

That city, that congregation, that individual who is unmindful of the needs of his brother remains still in the ranks of the city, the congregation, the individual, unattractive to either God or man. If you want to know lasting joys, you will find they come in the *giving* rather than in the *saving* of yourself or your wherewithal.

JmR

The Cover Illustration

THE cover picture on this issue of *The Expositor* comes to us through the courtesy of our local St. Luke's Hospital, before whose portals the statue, executed by the Cleveland sculptor, Walter A. Sinz, was recently unveiled by Mr. F. F. Prentiss, its donor.

The selection of subject was made with delightful fitness, for the central figure of the group is that of St. Luke, lovable Christian physician, symbolizing the history and the position of such institutions as St. Luke's. In his hands a Gospel scroll, upon which he is writing, in Greek, "Heal the sick."

At his left is a graduate nurse; to his right a figure representing maternity, symbolical of the love and care of the institution for her charges.

On the reverse side of the group a winged bull, Christian symbol, rests at the feet of St. Luke, representing the sacrificial life of the Christ.

A thirty-three ton block of Westerly Rhode Island granite was used. Split into three huge blocks, practically a year was taken for the carving, which in its completed state approximates fifteen tons.

There is deep gratification in the heart of the believer, to see before so pretentious an institution as Cleveland's St. Luke's Hospital, this definite link uniting the modern hospital specifically with not only the beloved *Luke*, but with that other *Healer*, he so loved and served.



Purely Business

WITH a renewal of subscription from Modesto, California, comes the query concerning the December issue, "Couldn't you find sermons with life in them?" From Willits, of the same state and in the same mail comes this, "You have made a long step forward in the December number of *The Expositor*. What you print in the way of sermons for the month have a life in them that is worth while."

So swings the ceaseless pendulum for the editor, and were it not for the unusually generous flood of appreciative letters commenting on the December issue, there might be some question in our mind as to whether it were really "tick" or "tock."

The point is this, that I would urge upon you. With the new plan of *The Expositor*, that of having in each issue, sermons, both morning and evening, for every Lord's Day in the month, it is going to keep the editorial staff of the publication busy seeking ever better sermons and more of them than ever before.

As Dr. Paterson says in his Homiletic section of this issue, those sermons are to be from not the so-called popular pastors and preachers, but from men from the ranks, such as you and I, sermons which represent the average sermonic presentation from the pulpits of the land. *Expositor* stress will lie, not so much upon preachers as upon sermons. We don't care if it be your first sermon or your last. We don't care if you are not known in your neighboring township. If you have and give good sermons, we want them and will deliver them to such a congregation as is seldom seen, for from *The Expositor's* pulpit your message will fall upon the ears of twenty-thousand ministers. From them they may go to how many laymen? No telling. But for the voice of the minister who, of heart-impetus helps to make the way through the wilderness, the new *Expositor* sermonic department offers a way to spread the message. So, send in your best sermons. Send them wholesale for our need will be wholesale. Never have we had the need for strong sermons that we face now and as you send them in they will be broadcast from Dan to Beersheba.

In this connection, and calling attention to the fact that we will need sermons for every special day and season in the church and civil year, let it be remembered that such seasonal sermons as you may submit should be here at least three months prior to the advent of the day or season.

The publication of a sermon of yours, in *The Expositor*, will be the removal of a possible bushel from over your candle and will mark it, before twenty thousand of your fellow pastors, as a sermon of merit.



Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT



Mr. William E. Foster
Church Architect

It some times seems to the writer that the greatest weakness of our present-day civilization, at least as found in America, is that it is based on cost and not on true value. What does it cost? That is the first thought when any material thing is considered. This is true in all daily activities, and dominates many activities of our religious life as well. Take for example the building of a new church, almost always cost is the first thing discussed. Value in the true sense is seldom considered.

Church buildings are erected for the definite purpose of broadening, deepening and strengthening the religious life of the community and their value depends solely upon how adequately they meet this need, and yet this obvious fact seems seldom to be considered.

COSTS AND VALUES

We need only to read the description of any new church building, in any church paper to see that cost, not value, is uppermost in the mind of the writer. You will be told what the new building cost, usually exaggerated, how many it will seat, etc., but very little of the need of the community, or the chance for religious advancement, or how the building has been designed to meet these needs in the fullest possible manner.

The church that is largest and costs the least is always the one to attract attention. It matters not that it is soulless in design, and crude in detail, and built without proper regard to the religious needs of the community, provided that it is large and cheap. No matter how cheap it may be it is valueless if it fails to attract and inspire. Valuable churches do not have to be expensive churches, but they must be intelligently designed and beautiful churches.

Let us consider values not costs.

Style In Architecture

When we study Architectural development from ancient times, down to the present day, we find that Architectural styles were influenced by social conditions, politics, available materials, technical skill and religious fervor, to such a marked degree, that it is possible to tell the age and general location of most buildings by their design.

Each age and religion produced a style of its own, which developed continuously until upset by some political upheaval, war, or change of thought, that brought another style into being. In fact all changes in Architectural style mark upheavals of historical importance.

Today in America we find an Architecture unlike any other period in history. Most of our buildings are not developing logically towards a better Architectural expression, but are crude imitations of ancient and foreign styles. We design a 20th century building, with all modern conveniences and then dress it in foreign clothes several centuries old. The same Architect may be called upon to work in a dozen different styles in a single year. Under such circumstances he has to be a copyist. It is humanly impossible for any one man to enter into the spirit, and thoroughly understand, more than one or two styles. He may know the characteristics and be familiar with the typical details of many styles, but unless he understands and is in sympathy with the underlying motivating influences that brought a particular style to perfection, his work will result only in the clever assembling of historic details.

Why should our buildings masquerade in foreign and ancient clothes? Is it logical to build Spanish, French, German, English and Italian buildings in the same community at the same time? All these styles we copy were influenced in their de-

velopment by climatic conditions, available materials and knowledge of construction, limitations that should not effect us today.

Architecturally, we are Hermit Crabs; those interesting little sea animals that run about with empty sea shells as a protective covering. Some will prefer a small black snail shell, others believe that brown or white shells are more fitting for their station in life, while here and there a more fortunate crab has been able to squirm into an imposing periwinkle shell and struts about with evident satisfaction. But all these shells were developed to meet the needs of their original owners and none of them are perfectly adapted to serve as a house for a crab. How much more fortunate are those crabs that during the slow processes of evolution, developed hard shells of their own, fitted to meet their peculiar requirements.

Style is uppermost in the minds of the average committee. Before they have chosen their Architect, they have usually decided that their new church shall be Gothic, or Colonial or Classic, or Lombardian, or Romanesque or Norman, or something entirely new and different, that will start a new style in church Architecture and make their building famous, and copied by all. Then they name their Architect and tell him that they want a church designed in such a style. He usually agrees with them, for he knows from sad experience, that many commissions are lost through trying to put a client on the right track, after he has definitely started on the wrong. But the committee has almost certainly chosen some particular style without adequate knowledge of how, and why, certain styles came into being, and why they were superseded by other styles. Their

judgment was based upon personal taste, or fancied economies, and not on knowledge.

A little study of church architectural history would limit the choice of style to two or three possibilities. It is certainly desirable that every minister should be well informed on this most important and interesting subject, for at any time he may be called upon to advise his congregation in such matters. It is also desirable to have information regarding Architectural style easily available, for the use of building committees. At the present time we would be at a loss to know where to turn, to find this information in short, readable form. Busy men cannot study Architectural histories, and those books so far written on church Architecture, that have come to our attention, favor one style to the exclusion of all others.

We are convinced that a short outline of Architectural history, with its bearing upon church Architecture of today, will be of interest and value to our readers, so we are attempting the almost impossible task of describing more than two thousand years of Architectural development, in about two thousand words.

But some of our readers will ask why not develop something new and different, why study the musty bones of a long dead past? Because Architecture has developed from the past by taking full advantage of that great treasure house of experience, built stone by stone throughout the ages by countless Architects, both good and bad that have worked and striven for beauty and perfection before our day. We should take up the work where death forced them to relinquish it, and endeavor to carry it nearer to perfection.

Some Architects are constantly trying to evolve a new and different style, but without success. They can change the ornamentation, but they cannot change the underlying structural facts that really give expression and meaning to the building. Their attempts to be different, to evolve something new, almost invariably lead to hideous abortions of undeveloped thought.

We must develop the new and good, from the old and good, but in order to do this, we must know what has been done before, choose the style we consider best fitted for development, and constantly try to improve upon it.

Some Architectural critics consider it a sin if a new motive or form of construction is used in connection with an historic style. It is not a sin. It is a healthy development, provided however, we do not change purely for the sake of changing, and provided the changes we make are steps forward and are carried out in the spirit of the original style. It is only through change that we have development.

The Architect should be an artist and not an archeologist. His feeling should tell him where he can deviate without departing from the spirit of the style in which he works.

One of our leading Church Architects, a man of undoubted ability and power, who has been a great benefit to church Architecture in this country, is open to this criticism of archeological serfdom.

If his teachings were followed by all Architects we would find that we had a dead, age-old style, that had long since ceased to develop, one that did not utilize or express our new materials, or the demands of our times.

Historically we need not consider anything earlier than the Greek. All that went before that was Pagan and, as such, holds nothing of value to Christian church Architecture. Although Greek Architecture itself was Pagan art, it was the forerunner of much that was to follow and so requires study. There are some modern Christian Churches built in the Greek style, for example The Madeleine in Paris, but they are, as a rule, unsatisfactory. They reflect the Pagan temple to too great a degree, and seem foreign to our faith.

Greek architecture depended upon stone as its principle building material, arches were not yet known, and so structural necessity forced the use of stone columns and stone lintels of short span. It was an Architecture of mass, simple in form and dependent for its great beauty upon perfect proportions and delicate carving. In our day and age, when we know the use of arches, and steel beams are cheap and available for long spans, it would be absurd to choose such a style as a starting point from which to develop.

Rome was too preoccupied with world conquest, to have developed a native Architecture of its own, but Romans were quick to appreciate the beauty of Greek art, and to copy it to a large extent. However conditions in Rome were different from those in Greece, and so a true Roman Architecture quickly developed, built upon the Greek foundation. Roman buildings were designed and built largely by slaves, and the free artistic expression of the Greeks was lacking, but to offset this was the energy of a dominant and resourceful race. They were engineers of considerable skill and were familiar with the use of arches, vaults and domes. In order to compensate for their lack of artists, with true engineering thoroughness, they standardized architectural proportions, so that it would be possible for very ordinary men to design good buildings. For that reason Roman Architecture is taught in our schools today. It is much easier to teach, or to follow, a rule than it is to teach, or develop, true artistic feeling and so Roman columns, cornices and mouldings are found in every town and village in this country, for we, like the Romans, lean towards standardization.

After the Constantinian edict, the Roman Christians enjoyed freedom of worship. They found the private basilicas of the wealthy converts, and still more the great public basilicas, suited to the requirements of their worship, and built their church in imitation of them. For this reason, the Roman style has great historic value, especially for the Roman Catholics.

Then hordes of savages swept down from the North and Rome fell. For almost five hundred years Architecture was dead in Europe. At last

(Continued on page 524)

Expositions



Answers to Questions

PROFESSOR A. T. ROBERTSON, Litt.D.

"2 Cor. 13:13 is read in every Episcopal church in the world every Sunday; but not one in ten thousand hearers could make an intelligent statement of exactly what it means, including,

Yours very truly,

Arthur T. Cornwell, Rector,
Clearwater, Florida."

Archibald Thomas Robertson

Scholar, Author, Teacher, Lecturer

The chief difficulty in this Benediction or blessing prayer is the wealth of meaning in it. The individual phrases are fairly clear, but the implications of Paul's words here are many. It is the only one of Paul's closing words in his Epistles with the full Trinitarian statement. This complete statement need not be a current formula in the churches founded by Paul as Lietzmann thinks anymore than the words of Jesus in Matthew 28:18 constitute a necessary baptismal formula. The essential thing in the words in baptism (see Acts) as in the benediction is the mention of the name and grace of the Lord Jesus Christ. But the Trinitarian atmosphere and outlook lie behind both. The doctrine of the Trinity is already in the New Testament life and teaching and Paul expresses it. It is through Jesus Christ that Paul finds his approach to God the Father (Rom. 5:1f.). "Because through (*di'* as the intermediary) him (Christ) we both (Jews and Gentiles) have the access (*prosagogen* as in Rom. 5:2) in one Spirit (even if *heni pneumatē* here be taken of the new spirit that is caused by the Holy Spirit as in Rom. 8:9) unto (*pros*, face to face with) the Father." It is needless to multiply references to passages where Paul expresses his conception of the Trinity like Eph 1: 13f.: "In whom (*en hoi* Christ) having believed also ye were sealed by the Holy Spirit of promise — unto the praise of His (*autou* God's) glory." Probably Paul mentions Christ here before God the Father because we approach God through Christ.

In 2 Thess. 3:17 Paul gives the sign or seal (*semeion*) in every Epistle of his "in my own hand" (*en emei cheiri*), at this point taking the pen in his own hand and adding the farewell (*aspasmos*, used either for salutation or farewell) message. He was not content with the ordinary *erosthe* (Be strong or well) somewhat like our "Good-bye." This "sign" is "The grace of our Lord Jesus Christ" which is the concluding salutation in 1 and 2 Thessalonians, 1 Corinthians,

Galatians, Romans, Philippians, Philemon, whereas in Colossians, Ephesians, the Pastoral Epistles it is simply "Grace be unto you" (*He charis meth' humon*) except that in Ephesians the "you" is expanded. Now this word "grace" (*charis*) is Paul's word for the whole plan of redemption, what we mean by Christianity, precisely as in John 1:17 it stands with "truth" (*aletheia*) through (*dia*) Jesus Christ over against "the law through (*dia*) Moses." The genitive in 2 Cor. 13:13 is subjective, "the grace of the Lord Jesus Christ" (only B omits *Christou*). It is the grace which comes from the Lord Jesus Christ and which is freely bestowed upon us. No one can fully comprehend the content of *charis* or grace in Paul's mind until he studies carefully every passage where he employs this word. When he does that he will be overwhelmed by the wealth of ideas in it.

"The love of God" (*he agape tou theou*) is probably subjective genitive again as in 2 Cor. 5:14 "the love of Christ" (*he agape tou Christou*), the love which Christ has for me (Paul). In 2 Cor. 13:11 Paul had just spoken of "the God of love and peace" (*ho theos tes agapes kai eirenes*). That seems to be the idea here. Because of the strife in the Corinthian church Paul earnestly desires that the love from God may bring love and peace among them. They will never have it otherwise. Then the objective sense of the genitive will be true also, love toward God and toward one another.

"The fellowship of the Holy Spirit" (*he koinonia tou hagiou pneumatos*). Lietzmann says that "no exegetical skill" can give us certainty as to the precise meaning of these words. That is true, for either the subjective genitive (which is probable here), the sense of partnership which comes from the Holy Spirit, or the objective genitive, the communion with the Holy Spirit and so with each other, makes perfectly good sense. But the subjective genitive takes precedence as cause of the objective, the Holy Spirit begets in us the capacity for fellowship with Him and with each

other. The word *koinonia* itself is from *koinonos* and that from *koinos* (common, in common). In Luke 5:11 *koinonoi* occurs for James and John as "partners" in the fishing business with Simon. *Koinonia* is frequently used for a share in the collection or contribution as in Phil. 1:5. The Philippians were "so-sharers" (*sunkoinonesantes*) with Paul in his tribulation (Phil. 4:14) as they were also "co-sharers" (*sunkoinonous*) with Paul in grace (Phil. 1:7). It is a great conception that Paul here has. The Holy Spirit can bestow upon us all the power to be partners with him in understanding and carrying on the grace of Christ as seen in the love of God.

"With you all" (*mela panton humon*). Paul does not hesitate to invoke the full Trinitarian blessing upon all the saints in Corinth including those con-

cerning whom he had written so sharply in chapters 10 to 13 of 2 Corinthians. Paul has this love in spite of his harsh words. He is a practical theologian and not a mere doctrinaire.

And yet we can clearly see that this closing salutation of Paul "suggests beyond a doubt that beneath the religious life of the Apostolic age there lay a profound though as yet unformulated faith in the tripersonality of God" (Swete, *The Holy Spirit in the N.T.*, p. 198). The words of Sanday in *Hastings Dictionary of the Bible* (Vol. II, p. 312) are undoubtedly true: "St. Paul and the Church of his day thought of the Supreme Source of spiritual blessing as not single but threefold — threefold in essence, and not only in a manner of speech."

"I am writing to ask if you can through your knowledge of the Greek text throw any light on the words generally translated 'temptation.' Sometimes I think they mean trials, sometimes they refer to the adverse influences from without, and at other times they refer to the struggle within often brought on by one's own sinfulness. For all these and other phases of temptation is there only one and the same word? And, if there is more than one word used, is there one word for the testing or trials which come through circumstances and another of the temptations which come from the lusts of the flesh?"

Reginald C. White,
Pentz, Lunenburg Co.,
Nova Scotia, Canada.

There is one Greek word in the New Testament for these various ideas, the verb *peirazo* which means originally like *peirao* to try, to test, and the substantive made from it *peirasmos* which meant originally trial. But this one word came to be used also where the testing had an evil purpose and in English we have come to confine the word "tempt" (from the Latin *temptare* to test) to evil and we use "try" for the good sense. But that distinction is not preserved in the authorized version where we read that "God did tempt Abraham" (Gen. 22:1) where the idea is "try" or "test." In James 1:13 we read "God" himself tempteth (*peirazei*) no man." The original meaning of "tempt" is "try" as preserved in the word "attempt."

In James 1:2 and 12-15 the two ideas in *peirazo* and *peirasmos* are sharply distinguished as I have shown in my *Studies in the Epistle of James*.

In 1:2 we must say: "Count it all joy, my brothers' when ye fall into manifold trials" (*peirasmois*). Jesus warned us against "temptation" in the evil sense (Matt. 6:13; 26:41), though he was himself tempted (*pepeirasmenon*) in all points like as we are, yet without sin (Heb. 1:15).

There is comfort to us all in the victory of Jesus over the devil, the great tempter of us all, and in the promise of which Paul speaks in 1 Cor. 10:13; "No temptation (*peirasmos*) has taken you but such as is human (*anthropinos*): but God is faithful, who will not suffer you to be tempted (*peiras-theonai*) above what ye are able; but will with the temptation (*peirasmoi*) make also the way of escape, that ye may be able to endure it." Jesus used prayer and the Word of God. Our "trials" may themselves become "temptations" or we may make them stepping stones to God.

Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

WHAT WERE THE FOUR MOST EMPHATIC WORDS IN CHRIST'S LIFE VOCABULARY?

Every teacher inevitably emphasizes certain thoughts or doctrines above all others; these are the architectonic conceptions of his system, the chief convictions of his faith. Jesus was the unique teacher of the centuries: what things did he emphasize most, make most of, in his public and private speech? May we venture to say, that if we can determine surely and declare definitely what things they were which Jesus Christ held to

be chief, emphasized as most essential — then we shall have discovered the secret foundations of the Spiritual Temple of God!

Careful study of the Gospels will show, we believe, that there were exactly four chiefest words in Christ's Life Vocabulary; which were these:

(1) *Agapaoh*; (2) *Pisteuoh*; (3) *Thelehma*; (4) *Poieoh*. That is to say, there were four great things which Jesus emphasized above all others; the architectonic conceptions of his system, the chief doctrines of his religion. His utterances con-

cerning these were naturally numerous; we will study a few outstanding ones connected with these four Words.

1. AGAPEH. Christ's first Emphasis; on LOVE, Divine and Human.

Houtohs gar ehgapehsen ho Theos ton kosmon hohste ton Huion ton monogeneh edohken, For God so much loved the world, as that his Son, his only begotten, he gave. There is the divinest declaration of Divine Love! And from that flaming torch John caught the fire which enkindled such words as these: *Ho Theos agapeh estin; en toutoh ephanerohtheh heh agapeh tou Theou en hehmin, hoti ton Huion autou ton monogeneh apostalken ho Theos eis ton kosmon hina zehsohmen di' autou*. 1 John 4:8, 9.

Agapeh; heh Agapeh tou Theou en toh kosmoh — this was Christ's burning message-to mankind. But Divine Love must beget human love! *Didaskale, poia entoleh megaleh?* *Ho de epheh autoh, Agapehseis: Kurion ton Theon sou en holeh kardia sou kai en holeh teh psuche sou kai en holeh teh dianoia sou: hauteh estin heh megaleh kai prohteh entoleh*. Matt. 22:36-38. Man, Love! Love God supremely who loves man so freely! Thus Christ's message doubles. Ah, but the divine message, *Agapeh, Agapeh*, broadens still! *Agapehatoi, ei houtohs ho Theos ehgapehsen hehmas, kai hehmeis ophethen allehlous agapan*, wrote the Beloved Disciple in after years, echoing the tripartite teaching of his Master. 1 Jno. 4:11. God loves man; let man responsive love God; but the threefold cord of love must be completed in man's love to man. *Agapehseis to pleshion sou hohs seauton*, Thou shalt love thy neighbor as thyself! On these two commandments hang all the law and the prophets.

Christ's life emphasis was laid on Love: God's great love to man; man's debited love to God; man's consequent love to fellow man. Would not this be the glorious theme for the first sermon, in a course of four, on this topic: *What Did Christ Most Emphasize in Life?*

2. PISTEUOH. Christ's Second Emphasis; on BELIEF.

Believe God; take him at his word! Believe on God's Son as sent of God! Unbelief is the condemnation: *Ho pisteuohn eis auton ou krinetai; ho meh pisteuohn ehdek kekritai, hoti meh pepisteuken eis to onoma tou monogenous Huion tou Theou*. John 3:18. But true belief, such as Jesus clearly meant, is salvation. *Amehn amehn legoh humin, ho pisteuohn echei zohehn aiohnion*. John 6:47. That Christ emphasized intensely and often the essential value and the vital necessity of believing, no student of the Gospels can fail to apprehend. To cooperate with Christ in such emphasis is fundamental to the mission of the Christian preacher. Indeed, one would as readily expect Justices of the Supreme Court of the United States to practice open disparagement of the National Constitution, as to expect Clergymen to indulge in public depreciation of Christian and Bible doctrine.

Nevertheless, there are yet greater things in the life of a Nation than the judicial interpreta-

tion of its Constitution — and in Religion, too, as we shall see.

However, Belief will be the second sermon in the course: a great sermon, if we learn from Jesus just how to present that demand for belief. A loving heart, an instructed mind; then Belief will come inevitably. And the one believing hath life eternal! This is Christ's teaching.

3. THELEHMA. The Will of God; the Will of Man.

Christ's Four Chief Words are close-linked together, in logic and for life. Next after Belief will come the active Will, which a living and vital Belief inevitably awakes to action, in the man whose heart and mind are right.

Thelehma tou Theou — the wise and holy Will of God — must be the Sovereign Overlord; *thelehma anthrohpou* — the will of man — is the strong Castle, held in feudal tenure for the King: even as Jesus said, *Katabebhekka apo tou ouranou ouch hina poioh to thelehma to emon alla to thelehma tou pempasantos me*. John 6:38.

But suppose that the castle of man's will be in revolt? This was Christ's solemn accusation against the Pharisees: *Ou thelete elthein pros me hina zohehn echele*, You will not to come unto me, that you may have life. The Castle was in revolt! Hear the King's sentence: *Hauteh de estin heh krisis, hoti to phohs elehluthen eis ton kosmon kai ehgapehsan hoi anthrohpoi mallon to skotos eh to phohs, ehn gar autohn phonehra ta erga*. John 3:19. This the condemnation! The Will in revolt, because the Heart had turned traitor. More solemn, more strong, more urgent this third sermon of the course, as the preacher, following his great Exemplar, seeks by every expedient to win the Will to God.

4. POIEOH. To Love; To Believe; To Will the Right; Then, to DO.

Thus runs the course of Christ's Logic of Salvation; and thus his emphasis grows more intense with each succeeding Word. *Ti de me kaleite Kurie kurie, kai ou poieite ha legoh?* Why, forsooth, do you call me Lord, Lord, and not do the things I say? Obedience is the necessary consequent of the yielded Will; service the inevitable result of Love. *Ean agapate me, tas entolas tas emas teherehsele*, If ye love me, these commandments of mine ye will keep. *Ho meh agapohn me tous logous mou ou teherei*, The one loving me not, these words of mine he keeps not. Jno. 14:15, 24.

This climax Word of Christ harmonizes exactly with the religious spirit of our times; a spirit which emphasizes most strongly the practical rather than the doctrinal aspects of Christianity. To accomplish something real, to get concrete things done; in one word, to *Do (Poiein)*, this is the ideal today. But are we quite certain that all these things we so eagerly do are really the things which Christ commands?

Most certainly Jesus himself did not discredit doctrine; for when some formalists demanded of him, *Ti poiohmen hina ergadzohmetha ta erga tou Theou?* Jesus replied, *Touto estin to ergon tou Theou, hina pisteuehte* — This is the work of God (acceptable, pleasing to God), namely, that you

believe? But Jesus did intensely emphasize *Poiein*, "to do" concrete things. Why call ye me Lord, Lord, and do not the things which I say? And the fourth and by all odds greatest sermon of the course will set forth with resistless appeal our duty of *Doing What Christ Says*!

Well, just what were those concrete "things" which Jesus said to *do*? This sermon must list them plainly, explain them clearly, and then prove their overwhelming importance, so that all men will forthwith do them! But what were they? Do we know? Could we take a white page and set down definitely, clearly and briefly, the three, or five, or seven, concrete things which Jesus did emphatically say to *do* — things which he had in mind when he said, "Why . . . do you not do the things I say?"

Frankly I confess that at the present time I could not do so. But I am going to take a month to find out! May I ask all my readers to try just this: Study the words of Jesus and make a definite catalogue of the objective, external things which Christ says for us to do; his concrete commands? Not such as, "This is my commandment, that ye love;" but outer things he commands us to do. And in the February Gold-Mining I will give the results of my own study in the Greek, in a chapter on *Doing the Things Christ Says*.

Some Significant Greek Notations on AGAPAOH and THELOH.

1. *Agapaoh* vs. *Phileoh*. It is illuminating to compare these two verbs, both of which mean *I Love*. *Agapaoh* is "the loftiest word for *I love* in the New Testament." One eminent lexicographer thus contrasts these two: *Phileoh* denotes personal

attachment, as a matter of sentiment or feeling; while *agapaoh* is wider, embracing especially the judgment and the *deliberate* assent of the will as a matter of principle, duty and propriety." The contrast in these two verbs comes out strikingly in John 21:15, 16, 17, where Jesus asks Peter three times, Lovest thou me? Twice Jesus says, *Simohn Iohanou, agapas me?* To each question Peter responds, *Nai, Kurie, su oidas hoti philoh se*. Then Jesus descends to Peter's lower plane and asks, *Simohn Iohanou, phileis me?* And Peter still dares not rise to the level of *agapaoh*, but continues to protest nevertheless his personal affection for Jesus as a *Friend!* *Kurie, panta su oidas, su ginohskeis hoti philoh se*. But let us clearly remember that it is AGAPAOH, not *Phileoh*, which is the first emphatic Word in Christ's Life Vocabulary.

2. *Theloh* vs. *Boulomai*. The word *THELEHMA*, whether the Will of God or the will of man, is the noun from the verb *theloh*, to will, to determine actively. On the other hand, *boulomai* has a compliant, inactive sense: "Yes, I am *willing*, if outer conditions, etc., favor."

Compare now John 7:17 in King James and in the Revised! The Greek reads, *Ean tis theleh to thelehma autou poiein, gnohsetai peri tehs didachehs*. King James renders, If any man will (mere futurity) do his will, he shall know of the doctrine. But what a lightning flash of significance is added by the true translation, If any man *willeth* to do his Will, he shall know of the teaching! The Castle has been surrendered to its rightful King: now all its forces are marshalled in His service.



Prof. Paul H. Roth, D.D.

The structure is simple. Two strophes with our lines of illustration between them. The first strophe, verses 1-2, describes negatively and positively the righteous man. The second strophe verses 4-6, describes the course and end of the wicked. Between them, four prose lines, verse 3, enriches the first strophe with the picture of the good tree.

The Happy Man

THE REV. PROF. PAUL H. ROTH, D.D.

It seems every way right to begin our expositions with the First Psalm, for from of old time this psalm has stood as the prologue to the whole collection, and in it, moreover, steps forth in clear, sharp drawing the Old Covenant's ideal man. Irresistibly suggested is our Lord's portrait introducing the Sermon on the Mount beginning with the same word in Greek, "makarioi," and laying down stroke by stroke the lineaments of an even higher blessedness.

No one knows who wrote this so familiar, beloved psalm, and it is an "orphan," i.e., not found in previous collections that went to make up our Psalter. But its simple plan seems to have suggested the form of the first manual of Christian morals and usages we possess. For when the Greek metropolitan Bryennios was at work in the Jerusalem convent at Constantinople he found

there a little book entitled *The Teaching of the Twelve Apostles* which he published in 1883. This little book dates to the first part of the second century and presents the laws of Christian morality under a description of the "Two Ways," the way of life and the way of death. Thus we may think of our First Psalm as a very living influence in the early church, instructing believers in the duties of the Christian life.

"Blessed," as in our English version, does not show the exclamatory character of this first word. *Ashrey*, literally, O the happiness! This is a psalm of enthusiasm for the Law and for the life lived in the Law. How happy the man! The man, *haish*. Not any man, but the particular man he is describing, that is the man who is privileged to devote day and night to the study of the Torah. It seems that this psalm primarily eulogizes the life of the scribe, with obvious broader application to godly men in general. "Blessed," said the Latin Horace in one of his graceful odes, "is he who is far from worldly cares." In some such spirit the poet praises the lot of him whose favored vocation it is to live his life apart from the world in the realm of God's thoughts.

There is a true place for a negative righteousness. A tree will grow without pruning, but not toward symmetry, health and fruitfulness. There is no positive goodness without its obverse. Follows then the vivid, subtle, three-fold climax. Happy is the man (1) who does not (*halak*) get into the habit of association with (*reshaim*) irreligious men, those hostile to God, and of taking into his mind their counsel (*etzah*). (2) Who does not move to the next step of "standing" (*amadh*), that is, lingering at times in the course of his "walk," the sense is dallying with the insidious temptation of godless companionship. "In the way," the moral conduct, of "sinners," those who do not conform to a religious conception of life. (3) Who does not "sit down," take his permanent position in, "the seat," that is, the company, or the session, the place of entire accord with, the "scorners," *letzim*, from *lutz*, scoffers, who make holy things a matter of jest and contempt.

But the poet rises far above the "thou shalt not" morality. The life of the blessed man is of course motivated from within, and by a positive "delight" (*Chefetz*). Even the negative goodness is derived from the "expulsive force" of this great affection. And this delight arises and is fed from the study of "the Law of Jehovah," primarily the five books of Moses, whence the godly scholar derives deep, precious insights into the moral nature of his God and the divine dealings with men. This Torah he ponders day and night. But it is impossible to find an English word that conveys the sense of the strange Hebrew verb (*hagah*). In indicates the continuous, droning murmur of the oriental student as he sits swaying over the holy writings, striving with utter concentration to impress them upon mind and memory.

As with a colorful interlude the two members of

this didactic psalm are separated by a picture. There rises a glorious tree, and a tree is God's own poem. The Scriptures themselves are a forest. There are the cedars of Lebanon, and there are the immemorial olives of Gethsemane. There are the mystic trees of the garden upon those fruits hung human destinies, and there is the "tree of the cross" the bearer of our redemption. The Scriptures are full of trees, the planting of the Lord, full of sap. This tree is a wondrous tree, its roots fed by constant moisture, its leaves perennially green, its fruit never-failing. So is the godly man; the roots of his life are fed by the hidden spring of God's Word and "whatsoever he doeth shall prosper."

In strong antithesis to the first word, "Blessed is the man", at the beginning of the psalm, stands the *Lo khen*, Not so! which introduces the description of the dark way that leads to death.

No strong, well-watered trees are the ungodly. There is no true principle of life in them, no connection with the Eternal. They are *kammutz* (from *mutz*, to press out), like chaff which the wind driveth away, without root or fruit, withered and worthless, the wind's plaything. Therefore, *al-ken*, for the very reason of this essential vanity, the godless cannot continue to stand, *quum*, *bammishpot*, in the judgment, the judgment of God to which all men and things must necessarily come. And this same judgment which has already separated and is always separating the godly from the ungodly will one day make manifest the distinction between the two in a "congregation of the righteous" that is literally true to its name.

The last verse sums up the antithesis. "For Jehovah knoweth the way of the righteous, but the way of the ungodly will perish." "The way" (*derek*) of the righteous Jehovah "knoweth," and this word "know" (*yodhea*, from *yatha*), as can be shown from a quantity of passages, means far more than mere cognition, it contains the mystical, undefinable element that belongs to all communion of personalities. God "knows" the righteous with a knowledge which loves and approves and which assures the attainment of the goal of their "way" which is nothing less than Himself.

But the way of the ungodly Jehovah does not in this sense "know," and this "way," outside of God's knowledge, and not directed toward Him, can end only in death. On this tragic, somber note, *lovedh*, the poem ends.

A clear note is thus struck in this prologue psalm. There is a definite, objective right and wrong. There are two ways, separate and defined, and to them belong their inseparable ends. Between them lies the whole gamut of the possibilities of human life. If there is a dark obverse to this picture of the ideal man, it is because that is necessary in order to throw into clearer relief that "path of the just" which the writer of Proverbs tells us is "as a shining light, that shineth more and more unto the perfect day."

Sermons

Spiritual Blindness and Its Cure

Morning, January 5

Rev. Gordon W. Mattice

Texts: Psalm 119:18. "Open thou mine eyes, that I may behold wondrous things out of thy law . . ."

Ephesians 1:18. "May God grant you . . . illuminating of the eyes of your heart so that you can understand." (Moffatt.)

Scripture Reading: Mark 10:46-52.

One of the saddest pictures of life we frequently look upon is that of a blind man groping his way about our cities with his cane. The blind beggars of any great city are numerous and they demand our sympathy and our alms. Physical blindness is a sad affliction, but it is a slight matter compared with blindness of the eyes of the heart. A minister tells the story of a blind man with whom he was talking and with whom he began to sympathize. The blind man replied, "Save your sympathy for the man who never saw. Although I cannot see with my physical eyes, I can perceive with the eyes of my heart. I am not really blind, I am just deprived of the use of my eyes." The plea of the Psalmist in the words of our text is not the mere cry of a sentimental religionist — it is the universal plea of mankind that there will be the "illuminating of the eyes of the heart that we may understand."

Spiritual blindness is the worst affliction of men everywhere and in all times. The heart that does not behold wondrous things in the law of God is a lost and dead heart. To such a person God is cruel and unkind; the Bible to him is a dull book. The heart that does not see beauty in God's world, boundless love in the death of Christ, unlimited power in Christianity, divinity in the dust, loving tenderness in the solicitude of the Heavenly Father for His children is truly blighted and is more to be pitied than the poor creature who stands on our streets bearing the sign, "I AM BLIND." The difference is that one knows he is blind, and the other does not realize his plight.

We are blind to many things as we journey through a day. Who of us has not marveled as Sherlock Holmes has made his keen observations? In the presence of the master detective we feel that we have been as blind as bats, but how simple after he has pointed out the little things that were as plain as day. "O, my blindness, my blindness!" we cry when we realize how dull our perception has been. If this is so physically, how much more so when we come to spiritual perception.

That we are all somewhat afflicted with blindness, William James, the noted psychologist assures us. He reminds us that the clamor of our own interests makes us blind to other important phases of life. He makes the arresting statement that all the false judgments we make on each other are caused by our blindness. Think back over a few days of your life and prove this for yourself. How many times have you been blind to the interests of another, your own selfish desires blinding your ambitions? What if you had seen the other side of the situation? How differ-

ently the pages of history would read if men had not been so blind! Blindness on the part of many leaders has meant the downfall of entire kingdoms. An illustration of this is found in the reign of Herod in Palestine. In his blindness he thought he saw enemies in those of his family circle

and household murder stained his hearth from time to time. His nearest relatives, friends, companions, aged men, unoffending women and children were slain. The slightest suspicion provoked an order for a massacre. He fostered immorality, sapped religious faith, corrupted the priesthood, massacred nobles, and enacted vicious cruelties — all because of his blindness. A man whose name might have come down to us in honor because of the good he had done, instead comes to us robed in shame and disgrace. The tragedy of misrule! The dying prayer of William Tyndale, the translator of the Bible into English was, "Lord, open the King of England's eyes." Tyndale was strangled and burned at stake in 1536 because he gave the Bible to the people in their own tongue. Truly if this affliction was not so widespread, time might have told a different story. In our own lives this blindness asserts itself daily. We may well offer as our prayer:

"Open my eyes that I may see
Glimpses of truth thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free."

In the story read this morning we see in the blind man a picture of ourselves, for by nature we are spiritually blind and poor. As Jesus passes by this day may we all have faith enough to cry out as did the blind man, "Jesus, thou son of David, have mercy on me." As the scales fell from the blind beggar's eyes, so shall spiritual light break through the darkness and enlighten our perception. Note that the palmist asks that he "may behold wondrous things out of thy law." When we receive our spiritual sight one of the first things we see is:

At the commencement exercises of the Biblical Seminary last May, every graduating student was given a verse by the President when he awarded the theological degrees.

The verse given to me was Psalm 119:18, and in a very real sense this verse should be taken to heart by every young man just entering the Ministry of Jesus Christ.

During the summer months many opportunities for preaching came, and I prepared a sermon on that text. Perhaps it will have this value — that it sets forth the aspiration of a young preacher of the Gospel. At least, it sets forth my attitude as I enter the work of the Kingdom in an active way.

A basic idea of God. Men are asking today, "Have we an adequate conception of God? Has our modern generation outworn the inherited idea of Deity?" No, we say. The basic idea of God is ever the same, but we clothe our idea of Deity in new language. The fact that we wear a different style of clothing from that of fifty years ago does not alter the fundamental fact that we still wear clothing. Although we express our ideas differently, this is not to say that the fundamental idea has been altered. Men must ever obey the light as they see it, and although in some centers there is a cry for a new conception of God, such is not needed. What we do need today is experimentally to see God as a working power in our every day lives. We need to get back to Abraham's idea of God as a force for good, and as one with whom we can talk and walk, for this is ever the basic idea of God. One of the greatest needs of our generation is to experience the abiding Presence in daily and national life. If we do not know God in his love for us; His desire that we should have the best things in life, if we do not experience the friendliness of God, then one is indeed in his blindness spiritually.

Jesus

Doctor Wilbert W. White tells the story of a little boy who was put to bed one evening. Shortly afterward a thunder storm came up, and the Mother crept up the stairs to see if he was asleep. She paused at the door when a mild clap of thunder came. She was amazed to hear her boy cry out, "Louder, God, louder than that!" In a moment another terrific clap came, and then the startled mother heard her boy exclaim, "Attabo!" Can we say that the boy was irreverent? No. But we can say that he was at home in the universe. He trusted God. He felt the Presence of God in the storm and he talked with Him. In a sense, the lad had reached the basic idea of God.

When our spiritual sight comes we also behold the ethical standards of the Law. When we study the prophets we find that they are primarily ethico-religious. In the writers of the Old Testament we find counsel for individual and national life. To this our eyes must be opened. Could any rule of action be more explicit than Micah 6:8. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Have you read the message of Amos as he has insisted, "Let justice roll on as waters, and righteousness as a perennial stream." (Amos 5:24.) Are you familiar with Isaiah's demand that we "learn to do well; seek judgment, relieve the oppressed . . . plead for the widow . . ." (Isaiah 1:17.) Are you blind to Jeremiah's direction that men mend their ways, execute justice between man and man, and cease from oppressing the weak and the friendless? (7:4.) The call of the Hebrew prophet is for a changed life.

A change of heart is necessary. If your family clock fails to keep time, you may place it in a jewelry store, surrounded by many perfect timekeeping clocks, and yet it will not run. The environment does it no good—it needs a new

main spring. The master workman is the only one who can regenerate that clock and cause it to keep time. Jesus ever demanded that men's lives be changed. The Hebrew prophets saw wealth, comfort, and magnificence—at the cost of injustice and robbery of the poor. Underlying the proud and blatant wealth they saw a crushed people, and James Russell Lowell expresses the message of Amos thus:

"Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?"

Does the light of God break upon your soul in this respect? Are you sinning against your God, against your better nature, against your fellow men? The ethical message of the prophet is, as Keble points out, "What God is to us, we must, in a measure, be to our fellows." The prophets cried out that Israel might see the light—that God was kind and loving to them, but in their relations to men treachery, bloodshed, murder, and ambush told the grim story of their blindness. May God's light break upon us and reveal these ethical standards to us and may our lives be transformed by them.

Note the change that comes in a man when his spiritual illumination comes. When the eyes are opened understanding comes. The understanding has been blinded by sin—the views which we entertain of ourselves and others are often narrow and wrong. One of the first effects of God's light in the heart is that of enlarging conceptions of God and of man—we are restored to a just proportion of things and to a true knowledge of God. The most ignorant can understand as well as the most learned. Our religion is not in blindness—our services are not conducted in a foreign and often unintelligible tongue. This is the distinguishing characteristic of Protestantism. When the scales drop off the eyes of the heart we shall begin to live the abundant life of which our Lord spoke and of which he was so splendid an example.

After all, heroism and service is quite simple, depending on the vision we have. Elizabeth Fry was blind, but when light did come, she gave herself to changing the conditions in Old Newgate; Florence Nightingale was blind to long rows of suffering men needing the gentle touch of a woman to nurse them back to health again. When the light came she gave herself as a nurse and modern nursing is the answer. Barnado walked the slums and saw the orphans and waifs of the city of London—the light of God broke upon his soul, and he established the Orphanages for which his name is known everywhere. Saul persecuted the New Faith, innocent women and children were dragged out and slaughtered, and when, as a starving wolf approaching his prey, the light broke on his soul in the desert, see the change that came. Now Saint Paul ceaselessly preaching Jesus Christ to all men, writing letters that have been the inspiration of the Christian Church for all time. Shall we say that it is irreverent to say that Jesus walked the dusty road of Life and then the light

came. Men separated from God, men in sin, men needing a Divine Saviour, and gladly he bore our transgressions, gladly he took upon himself the Cross and climbed the steep ascent of Calvary to die for men — when the Light broke upon his soul.

So the petition of the Psalmist should be the earnest aspiration of every Christian. We should desire God, we should seek to behold wondrous things in His law. As Christians we shall find this revelation in Christ, for His mission was to open the blind eyes:

"... I the Lord have called thee . . . for a light to the Gentiles, to open the blind eyes, to bring out the prisoners from prison, and them that sit in darkness out of the prison house . . ." (Isaiah 42:7.)

As He spoke to blind Bartimaeus so He will speak to you, "Receive thy sight." Many of us wear glasses, but the affliction of which we are

speaking is a type of blindness that cannot be cured by the oculist. There is a dimness which no glasses on earth can correct. Look then to Jesus as He passes by.

May God grant that the experience of Bartimaeus may be written over again in your experience, and it is my earnest prayer and hope that the eternal light of God breaks upon your soul and heart now.

"Open thou mine eyes, that I may behold wondrous things out of thy law . . ."

The Divine answer comes to us in the words of Isaiah:

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight." (42:16.)

Look then, we blind, that we may see.

A Man Who Dared to Trust God

Evening, January 5

Rev. Paul R. Kirts

"By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." — Heb. 11:8.

"By faith Abraham . . . obeyed." That is enough for a text. One of the most difficult things that we have to do in our religious experience is to see the invisible and to realize the future in the immediate present. The unknown writer to the Hebrews has already mentioned faith as a necessary condition of a righteous life, and he now proceeds to illustrate the fact that it was by faith that the fathers of the race were able to work righteousness and to endure their trials. Their heroic example ought to encourage the Hebrews to stand fast.

The primary purpose, therefore, of the long list of heroes and their achievements of faith is practical. The author of the Epistle has been saying in the preceding chapters that contrary to the ordinary way of thinking, it is the heavenly that is real.

"But how are heavenly and invisible things to be realized with any assurance?" some of his readers might say. It is by the operation of faith, he replies. Faith is the recognition of the invisible as real and of the future as present.

The writer to the Hebrews selects the patriarchs and the martyrs to show the way in which faith works in the spiritual realm. Abraham holds an unique place in the list. There is something fascinating about the account of his eventful career as recorded in the Book of Genesis.

Much of the interest in this Old Testament narrative is due to Abraham's faith. Abraham was preeminently a man of faith, the first whose faith is definitely mentioned in the Old Testament; he holds a prominent place in faith's hall of fame;

he is the "father of the faithful." He dared to trust God.

1. How did Abraham get his faith? Did he get it from his environment? The University of Pennsylvania has been unearthing the city of Abraham's birth. The city of Ur, in Chaldea, was a wonder city in a well-settled country long before the time of Abraham. Civilization had advanced far when this great man of faith was born. The cities boasted of magnificent temples, splendid palaces, and well-stocked libraries. The arts were well known. There were skilled workers in fabrics, metals, stones, implements, weapons, and armaments. The inhabitants might well have called their city "the workshop of the world." There was a post-office system; sealed letters could be sent. The parcel post was in operation. The city of Ur was one of the most splendid of the cities. It was the seat of the great temple of the moon god.

Nothing seems to have been fairer than this highly adorned civilization. But inside, it was honeycombed with the basest sort of immoralities. The religion of the people exalted the evils that destroyed all virtue, and finally killed civilization. The monuments of this age which have been turned up by the pick and spade, show that all that the Bible says of this worst side of Chaldean civilization to be literally true.

Yet in the midst of this base idolatry — there was a spirit for every object in nature — Abraham discovered almighty God and came to have implicit faith in him. He triumphed over environment. The environment of any man is often looked upon as having much to do in shaping his life. Favorable circumstances make favored men. Unfavorable circumstances keep men down. Such is the theory. But the theory fails sometimes. Take the case of John Bunyan, the Bedford tinker, and notice how, by divine grace, he triumphed over his environment and became a light to show us to the throne of God. Or take William Booth,

a clerk in a pawnbroker's shop, who heard the call of God and who went out to preach salvation to dying men. The theory that environment keeps men down did not work with Abraham. Had he been a product of this base environment in Ur of the Chaldees, we should never have heard of him. Almighty God has a way of breaking through human environment and performing miracles in the lives of men.

By what means did Abraham come to have faith? First of all, reason lent its aid, as it still helps the intelligent Christian. It is certain that Abraham was not alone in his spiritual striving. Scattered here and there were men and women as eager then as they are today to get out of the stagnancy of merely accepted assumptions to find God for themselves. Some of them had selected out of each group of gods one supreme deity, and had worshipped these above the lesser deities. A clear, logical mind, such as Abraham exhibits, would tend to pass from this belief in several prominent gods, to a faith in the one true God, the maker of heaven and earth.

In the second place, the religious inheritance, which he received from his forefathers aided Abraham. *a.* God had partially revealed himself to Abraham's ancestors. *b.* Also from Adam down there had been in existence a line of true worshippers of God as Seth, Enoch, and Noah. *c.* Then, too, traditions like that of the Creation and the Flood had been handed down from one generation of the Hebrews to the next.

A third means which aided Abraham in coming to a faith in the Most High was special revelation granted to him by dreams, visions, and by the physical manifestation of the presence of God to him. Such appearances are as conceivable in Abraham's time as is the manifestation of Christ at a later time.

2. What did his faith make him do? Abraham's faith in almighty God was so great that when God called him to leave his native country of Chaldea, promising that he would bless him and make him a blessing, this man who dared to trust God was willing to go, Gen. 12:1-4. The fact that the land was not named increased the demand on Abraham's faith and made his self-surrender the more absolute.

How Abraham became aware of this voice no one can say because he is not here to tell us. Henry T. Sell, in "Studies of Great Bible Characters," writes: "We know that whatever it was, and however it was given to him, he acted upon it to the extent of severing all his relations with his former associates and going to a far-away land with his wife, his nephew, Lot, and his retainers.

First he went to Haran northward from Ur of the Chaldees. From there he trekked southward to Canaan. He did not go for honor or preferment or merely for the sake of adventure. It was for conscience's sake.

3. Abraham had faith in an Almighty God. The name of Abraham deserves a place in the list of

the faithful not only because he was willing to go on an adventure with a purpose, but also because he reached the most overwhelming conviction that had ever been seized by human intelligence. "Jehovah appeared to Abraham, and said, I am God Almighty." Gen. 17:1.

The almightiness of God was a bold conception in a material world where the only almightiness is matter. Few in Abraham's day caught his vision. Few today have made it a reality for themselves. To the human race at large the almightiness of God has been theoretic only. But when once the human race has perceived an ideal, it never absolutely lets go. It will turn away from it again and again, and finally will make it its own. In the long run the race will probably assimilate this discovery of Abraham's. Finally the world will have learned that good will toward men by men is the only irresistible force, and brutal wars will cease.

4. Abraham's faith met the acid test. This conviction of the almightiness of God was a burning faith that he could put to any test. Nothing was too hard for it. During the rest of his life this was his dominating thought which led to the supreme act of his whole spiritual drama.

Abraham's faith was tested by the only real test — self-sacrifice. God commanded that he should take the life of the child of his and Sarah's old age, who was given in fulfillment of God's promise to him that he should be the father of a nation. We may have a feeling of revulsion at this command of God. Why should the loving heavenly Father ask such a terrible thing? We must understand two principles that were controlling in Abraham's day and generation.

First, the head of a family had absolute power over his children and could take their lives if he so willed and nothing could be done about it. Second, sacrifice was resorted to in order to appease the wrath of God. God was a stern Ruler who reigned with a rod of iron. The best of the flock were to be used as an offering. In that day it was supposed that human sacrifice was especially pleasing to deity, as a child was a man's most precious possession. Abraham felt that he was offering a splendid sacrifice, as he took his only son Isaac to that altar upon the mountain.

Taking wood for the altar fire, Abraham ascended the holy mountain to the place of sacrifice with his only son whom he loved. Abraham had implicit faith in Almighty God. He had been commanded to offer up his son who was the only link between him and the great nation which God had promised he would raise up. God was asking him to do a hard thing, but he knew that God was able to fulfill his promises in any case. He had the power to raise up sons from the stones, thought Abraham, so strong was his conviction of God's almighty power.

This faithful patriarch was about to slay his son when the angel of Jehovah told him not to lay his hand upon the lad. A ram caught in the underbrush by its horns provided the burnt-

offering. So God set a limit to the sacrifice, sacredness was stamped on human life, and the faith of Abraham was given the acid test.

5. Notice what Abraham's faith did for him. His faith resulted in great blessing. Who can measure it? When God called him out of Ur of Chaldees, he said, "I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing." All this was fulfilled. He became the father of a great nation. His name is great; it is revered by the adherents of three great religions — the Christian, the Jewish and the Mohammedan.

"Consider the faith of the patriarch Abraham," says in effect the writer to the Hebrews. "See how he was lifted over his difficulties and was enabled to live the righteous life." Living by faith is no new principle in the world, because it was faith

that inspired the heroism and self-sacrifice of the saints who lived under the old dispensation. We, having better promises and a better covenant than had Abraham, ought not to fall behind in the exercise of the same faith by which he lived. This great "friend of God" and "father of the faithful" did not have the Bible to guide him nor did he see God revealed in the face of Jesus Christ. We who have the Scriptures and who know Christ ought to be as willing to sacrifice ourselves to him as Abraham was to offer his own son upon the altar. Since Jesus has given himself as a sacrifice for our sins, we ought to give ourselves, our time, talents, influence, gifts, prayers, and hope to him. Let us have faith in Jesus Christ. This faith will help us to triumph over difficulties and lead us on to victory; for faith is the victory that overcomes the world.

Life in Obscurity

Morning, January 12

Rev. Wm. Tait Paterson, D.D.

"When He was come into His own country, He taught them in their synagogues, insomuch that they were astonished, and said, 'Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not His mother called Mary? And His brethren, James and Joseph, and Simon and Judas? And His sisters, are they not all with us? Whence then hath this man all these things?'" Matthew 13:54-56.

One of the interesting facts in the life of our Lord Jesus is that, with the exception of the last three brilliant years, it was a life in obscurity. We read the tender story of His birth. We watch the flight into Egypt and the return. We see Him as a boy of twelve in the temple courts. Then the curtain falls for eighteen years, until He reappears at Jordan to be baptized of John.

Not only that, but it was an obscure life even in His own community, His own home town. When He was achieving fame as a teacher He returned to Nazareth and went into the synagogue. The villagers looked at each other in amazement as He sat there teaching. Then in wonderment and contempt, they said, "Isn't this the carpenter, the son of Mary?"

As He had gone about His affairs in the village they had noticed nothing unusual or brilliant about Him. He was only the village carpenter. Such an obscure person could have nothing to teach them, and so they turned their backs on Him in scorn. "This a teacher? Is not this the carpenter?"

The Blessed Life had been lived in obscurity. The obscurity was illumined for three brief years. Those years changed the world. As He comes out of obscurity there are lessons He teaches that we may take to heart.

Obscurity Does Not Mean Stagnation

There is one shaft of light piercing the dimness of the unrecorded years in Nazareth. Luke tells us, "The Child grew and waxed strong, becoming full of wisdom; and the grace of God was upon

Him." That was before the visit to the temple. Then, through the eighteen years before the ministry, "Jesus advanced in wisdom and stature, and in favor with God and men."

You will notice the words used—"He grew, waxed strong, became full of, advanced." That is to say, the years were silent, but they were not stagnant. Jesus was caring for His body, building up His mind, enlarging His heart.

Obscurity does not mean stagnation. Consider Him as He emerges from obscurity to take up His ministry. He is no dull, ignorant clod, but is revealed as a man of knowledge and of understanding.

He knew the Scriptures. He had far more than a memory-knowledge. He could quote freely, but He quoted to effect. He had a spiritual grasp on the truth of Scriptural teaching that surpassed anything known. As He brought those treasures out of His store, new light striking them and sparkling in them, the people gasped in wonderment. "What is this wisdom this man has?"

He knew the world of nature. The most casual student of the gospels is impressed by His keen, observant faculty. His parables, His table-talks, are pointed and illumined by illustrations drawn from the world around. Commonplace, everyday objects and happenings become full of spiritual significance as He calls attention to them. The lilies of the field, the brooding hen, the vulture in the still, hot sky, the fox sneaking over the hillside, the sparrow falling dead on the city street, the children at their games — these and a host of other common things tell of God and Man, of Life and Death, of Time and Eternity.

Again, He knew Man as none other had known him. He was a student of the mind and soul of man. "He needed not that any should tell Him, for He Himself knew what was in man." When He talked, it was as if men's hearts were open to the light, and all could see the folly and the glory. It was so with that woman of easy morals by Jacob's Well; so with Nicodemus the Ruler;

so with the jeering crowd who dragged the woman in her shame to His feet.

"Who is this?" they asked on the street-corners of Jerusalem, and the few who knew could say only, "The carpenter of Nazareth, an obscure man." Coming out of obscurity, an obscurity that was not stagnation, He proved Himself, in three years, the world's greatest and final Teacher.

Obscurity Does Not Mean Uselessness

The smallest cog in the machine is vitally important to the smooth running and efficient working of the machine. So even the most obscure may make an imperishable contribution to the world's good, for obscurity does not mean uselessness.

In everyday life we discover that we owe an unpayable debt to a host of lowly and obscure folk. We know the great, but we know nothing of those who made them great—the mothers who sacrificed for their children, the wives who remained in the background furthering the work of their brilliant husbands.

David Livingstone lies in Westminster Abbey among the great, and Mary Livingstone lies in a neglected and forgotten grave by an African river. Who shall say that today Mary Livingstone does not sit closer to the Great White Throne than even the great missionary himself?

The Unknown Soldier lies in Arlington in the place of prominence and glory, not because he represents the great, the mighty, but because he represents the host of the nameless, the inarticulate, the unknown, whose sacrifice, whose endurance, won at last the long cruel, bloody war. On the slab that covers the Unknown British Soldier in Westminster Abbey the words are carved, "A British warrior, unknown by name or rank. They buried him among the kings because he had done good toward God and toward His House."

We turn again to Jesus of Nazareth. Out of His obscurity He comes to put His unfading impress on mankind. Go where you will in our modern life you meet the Carpenter. His influence is felt around the world and in every phase of life.

The Guidance of God

Evening, January 12

Rev. Charles Haddon Nabers, D.D.

The desire for supernatural guidance is the universal craving of the human soul. This is attested by the presence of the Oracles in Greece to whom the populace continually resorted. It is indicated likewise by the popularity of the Roman Augurs through all the history of the Republic. It is demonstrated also by the many superstitions not only in the heathen land, but in our own country.

Although we crave supernatural guidance, yet

It is impossible, even if it were desirable, to take Christ out of civilization. Much of our civilization denies Him, yet He persists, and many of those who mock Him cry the loudest for the things He taught in Galilee.

Obscurity Does Not Mean Unhappiness

We see Jesus coming out of obscurity believing in Man, believing there is good in the heart of man and that that good can be reached. He comes to serve men, to spend Himself for them, at the last to die for them.

All His ministry He dispenses joy. He brings sight to blind eyes. Deaf ears are unstopped. Widows receive again their dead. "Hearts are brave again, and arms are strong." This Man found happiness even in obscurity.

The Greek poet says men knew when the goddess came to Thebes, because of the blessings she left in her track. Wherever she rested or lingered flowers grew, and they traced her by the anemones, the violets, the woodbine. So men trace Jesus by the human joy they find wherever He goes. "He went about doing good!"

This is so because to His belief in Man He adds trust in God. If He believes so fully in Man it is because He knows God so well. In constant touch with God, He goes His way serenely happy, offering His joy to all who wish to share it.

Not even death can mar His happiness. Death comes to Him cruelly and untimely, as we reckon time, yet He faces it unflinchingly and unprotestingly. Men needed Him, God would not fail Him, and so He goes to Calvary, smiling and conquering. "Jesus, for the joy that was set before Him, endured the Cross, despising shame, and hath sat down at the right hand of the throne of God."

Let us not quarrel with our obscurity. Let us not make our obscurity an excuse for the wasting of life. Let us, rather, look again to our Blessed Lord. Let us make high resolve that, by His grace and power, our lives shall be neither stagnant nor useless, but that we shall know the joy of service, humble and hidden it may be, but known surely to God.

there are certain things which make the world appear oftentimes to us haphazard and unfeeling. Our ordinary language indicates such a trend in our minds. Luck and chance are common words in every day use. The modern scientific view of the world is likewise unfeeling and unsympathetic. During the war the cold strategist at Chateau Thierry said, "This position will cost us two thousand lives," as though lives meant little and square yards of territory everything. In a recent book a Scotch scientist said, "It is impossible, maybe, to prove the existence of God from our scientific data, but we have other faculties with which science has nothing to do." In spite of any

unfeeling world the Christian believes that God leads him. The Thirty-second Psalm itself described the two methods of Divine guidance. The first portion is for those who are the real children of God, and the second for those who are wayward and stubborn.

"— I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle."

God guides His real children with His eye. It is as though the mother telling the child to carry the message across the street and saying, "I will keep my eye upon you." On the other hand those who are stubborn are guided like the mule or horse without understanding as God holds the lines and pulls upon the bit.

Characteristics of God's Guidance

There are three characteristics of the one way which God has of guiding His own children.

This guidance comes to men and women only when they have surrendered their lives to Him. It is the old, old story of Christ in Gethsemane — men who wish to be guided by the spirit of God must turn completely unto Him and say from their innermost soul, "Not my will, but Thine be done." The surrendered life is the guided life. Such a surrender is an individual matter to be settled between a man and his God, and settled best when the man is on his knees.

*"You are the fellow that has to decide
Whether you'll do it or toss it aside.
You are the fellow who makes up your mind
Whether you'll lead or will linger behind —
Whether you'll try for the goal that's afar
Or be contented to stay where you are.
Take it or leave it. Here's something to do!
Just think it over. It's all up to you!"*

*"Nobody here will compel you to rise;
No one will force you to open your eyes;
No one will answer for you yes or no.
Whether to stay there or whether to go.
Life is a game, but it's your who must say,
Whether as cheat or as sportsman you'll play.
Fate may betray you, but you settle first
Whether to live to your best or your worst."*

*"So whatever it is you are wanting to be,
Remember, to fashion the choice you are free.
Kindly or selfish, or gentle or strong,
Keeping the right way or taking the wrong,
Careless of honor or guarding your pride,
All these are questions which you must decide.
Yours the selection, whichever you do;
The thing men call character's all up to you!"*

The second characteristic of God's guidance is that it comes only a step at a time. Whenever we do the thing next at hand God shows us the other step. John Henry Newman has beautifully put it in "Lead Kindly Light," when he says, "One step enough for me." Living up to the will of God as it is revealed unto us by His Spirit always brings on a greater revelation.

The third characteristic of the guidance of God is that this guidance is not always recognized at the time it comes as divine leading. Often the after years so reveal apparently insignificant moments in their lives as to lead men to exclaim, "God was with me, yet I knew it not." Some years ago a boy in the middle west section of our country, working on a railroad, went one night to hear Charles W. Bain give a Chautauqua lecture.

From that evening's lecture this lad determined to make something worthwhile of his life. The significance of that hour may be known when we learn that the boy was J. J. Pershing, afterwards Commander-in-Chief of the greatest American army ever seen. Oftentimes the so-called disadvantages of life may be in reality the guiding hand of God. After all, what are real disadvantages? Certainly poverty was not one, for Lincoln rose above drear poverty. Surely birth is not one — Booker T. Washington conquered the most tragic birth an individual could have to gain international fame. Surely environment is not a real disadvantage, for David Lloyd George rose above an environment that would have handicapped anyone if environment could handicap. Surely not physical defects, for Helen Kellar smiles out upon the world triumphant over a triple handicap of dumbness, deafness and blindness. If there are real disadvantages in life they must be something different from any of these things. No man is more handicapped than the individual with lazy habits of thought and gloomy outlooks upon the world.

How to Secure Guidance From God

How may the genuine Christian secure guidance from the Lord? In the Word of God there are two stories given rather in detail, one in the New Testament and one in the Old Testament, to make plain to every individual the method used by the Lord. One is the story of Isaac's love-making, and the other is the vision which came to Paul of the man from Macedonia. In each of these narratives there are four important lessons for men as to how the guidance of God may be secured.

The first is prayer. The man who wants to be guided by God must ask God to guide him. He must pray. Genuine praying is a different thing from merely repeating prayers. The servant of Isaac prayed; Paul, the Apostle, prayed. We must pray to get God to guide us.

A second way to secure this guidance from God is by the use of a sensible sign. The sign that was sought by the servant of Abraham was, if a girl showed up who would do the things that he had looked for her to do, he immediately decided that she would make a good wife for his master's son.

Another lesson that we may draw from each one of these incidents is that the individual is to make use of the judgment that God has given him. Don't make your decision by the flipping of coins on the soda water counter. The community is filled with too many individuals who are too everlastingly lazy to decide things for themselves. As in the days of Isaiah, so is it now; there are multitudes in the valley of indecision. God has given us minds and He expects us to make use of them in walking according to the best light that He has thrown upon our path. Oftentimes the memory of definite help on past occasions rises up to give strength and help in our decisions.

*"Words are but broken things, that flit above,
Leaving a hush behind as they depart;
But Memory is beauty-folded Love
Taking up house within a wounded heart."*

"No more I turn my leaves and reckon days,
Nor feel the wide world to my footsteps free.
I bid farewell to old familiar ways;
There's but one way — 'tis forward — left for me.

"Nor is it lonely, as I forward go,
Till, past night's last late star, the morning break;
For thoughts of thee by every hedgeroot grow,
And even Death is kindly for thy sake."

A last way to secure God's guidance is to be

The Creditors of a Great Love

Morning, January 19

Rev. F. W. Otten

"Greater love hath no man, than that a man lay down his life for his friends." St. John 15:13.

The Lord Christ measures here all matters of life, all matters of human relationships and human endeavors by that supreme law of His Father's Kingdom — the law of vicarious sacrifice and service. Every wise law and institution and custom must be paid for with corresponding treasure. "Thought takes its toll from the brain. To be loved is good indeed, but love must be paid for with toil and anguish of heart and self-forgetfulness and sacrifice — fuel that feeds loves flame." Wealth costs much toil and planning and hazarding and expenditure of energy. To acquire an education you have to spend much time for studies and get accustomed to long vigils at night. Character costs much fighting with the lower elements of our nature and fierce conflicts with the concentrated forces of unrighteousness. Our Christian civilization is a tree that grows like an organism and spreads its branches that nations come and live under its shadows. That tree is nourished not by the rains and winds and storms of the centuries, but by the tears and blood of the patriots and prophets of yesterday. Our Christian churches and cathedrals and institutions and homes in cities and country are the result of toil and labor and prayers and self-denials of Christ-like men and women and children who constitute their membership.

The Spirit of Vicarious Sacrifice and Service is Also the True Spirit of Friendship

"Ordinarily friendships are mere commercial arrangements. They are bargains between the easy affections, one saying to the other: 'You make me happy, and I will make you happy.' As long as you make me happy, you are my friend, but when you cannot do that any longer, we must part. What is generally called friendship is an exchange of commodities of happiness. For the most part hearts are shopped, friendship is a bargain and friends are traffickers."

But there are friendships that are higher. There are also congenial friendships. A man craves the presence of his friend. He feels at home at his side. His words are like stars thrown into the storm. His looks cheer like a sunbeam. His conversation like a good story. Their lives are bound together with a golden chain. Such friend-

ship is lofty and pure and deep. If the one is sick the other is by his side and the sickness of the one is almost as if it were in the body of the other. Each one knows to give and sacrifice everything for their mutual welfare.

Then there are friends in a common cause. In this sense Jesus said to Peter and John and James and the other disciples: "Ye are my friends." Their common cause was the promotion and expansion of the Kingdom of God. This Kingdom, according to a modern interpreter, "is an ideal which makes clear the supremacy of God everywhere and insist that He must be reckoned with in all our affairs. It is an influence which imparts a sense of the realized presence of God in the communion of Life. It is a spirit giving motive and power to make a loyal surrender to God. It is an inspiration which furnishes vital energy to create a social order making for righteousness — not of a few but of many and ultimately of all. The Kingdom is not an imperialism of force but of faith. It is superior to nationalistic barriers and unlike any watered cosmopolitanism. It is the good will of considerate comprehension, which welcomes into a generous fraternity all souls animated by the passion of justice, the fervor of grace and the practice of mercy." (Oscar Joseph in "Ringing Realities.")

The Friendship of Jesus

For this cause Christ Jesus proved Himself a friend to man. For this cause he toiled, explained His program, encouraged His followers, laid His hands upon the sick and healed them, bore their pain and anguish of heart, faced the agony of the garden and the desolation of the Cross. Jesus your friend — so cries the story of the crucifixion. "Greater love hath no man, than that a man lay down his life for his friends."

Ye are my friends — so says Jesus to those who have grown old and gray in the service of the Kingdom, who have given the last full measure of devotion to the service of those for whom Christ suffered and died.

"Ye are My Friends"

Ye are my friends — says Jesus to those who are now in their best years of health and energies — those who are bearing the burdens of the world and the brunt of the battle; the fathers toiling in offices and market places, that their folks might be carefree; mothers who labor that their children may know the liberalizing influence of a Christian home.

Ye are my friends — so He calls to the youths of the nation. Do you know what the youth of the nation means? "They represent latent physical force enough to dig the iron from the mines, manufacture it into wire, lay its foundation and construct completely the Brooklyn Bridge — within three hours. They represent latent physical force enough to dig the clay from the earth, manufacture the bricks and construct the Chinese Wall within five days. If each one were to build a house twenty-five feet wide — they would line both sides of eight streets reaching across the continent from New York to San Francisco."* These United States expect great things from our young people. Come! cries the Saviour and Master of men — come — ye are my friends — if ye do whatsoever I command unto you — if ye display my spirit, my passion for the kingdom of God.

*The Spirit of Vicarious Sacrifice is Also the
True Spirit of Liberty*

The spirit of Christ is a spirit of liberation. He is the attorney general of the down-trodden. He is the avenger of the oppressed and redeemer of the lost. He has come to open prison doors — to open the eyes of men — to widen their outlook — break the powers of darkness and enslavement. And then He engages in the great and awful conflict on Calvary's Hill. "Calvary is God's eternal heartache, manifest in time, revealing the truth that God is suffering vicariously for men. Here is the King of eternity, toiling up the hill of time, His feet are bare, His locks are wet with the dew of night while He cries, "O Absalom, my son — would that I could die for you."

The Price in Battles

Only a few centuries ago liberty of speech and thought was unknown. "All lips were padlocked, the public criticism of a baron meant the confiscation of the peasant's land. The criticism of the king meant death." Today all men are free to think for themselves, to sift all knowledge and judge all public teachings. But to buy this freedom rivers of blood and tears have flowed. It has been said that to achieve these two principles, liberty of thought and liberty of speech, some four thousand battles have been fought. We have paid therefore for every one of these with blood staining two thousand battlefields. In the name of all that rest in the windowless palace of sleep, beneath the pines of the north and the willows of the south, whose blood cries to posterity, in the name of all free citizens in a free land and all that are still in the grip of tyrants, in the name of all children in a thousand schools and homes — let us not be indifferent to this priceless heritage.

*The Spirit of Vicarious Sacrifice and Service
is Also the True Spirit of Chivalry*

The chivalrous man, like the patriot, puts himself in peril for others' protection. He displays the spirit of unselfishness and self-forgetfulness, the spirit of love in conduct and the little things of life. What the past needed was men who had the dashing spirit of sacrifice and boldness, martyrs holding high the torch of truth, liberty and religion. What is needed in our days is true Christianity which is truth, liberty and chivalry worked out in daily living in homes and offices and market places. Greater love hath no man, than that a man spent his life in showing kindness, consideration, to make his life a living sacrifice.

Thus vicarious love is celebrated by the Master as the highest and noblest passion of human life. It is the ever-burning fire of the kingdom's passion, the cement in building the structure of a new humanity, the Christian home and the Christian church. It is the very life of the church as an ideal human brotherhood, as Manson dreams of it in "The Servant of the House." "If you have eyes, you will presently see the church itself — a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder! . . . The pillars of it go up like the brawny trucks of heroes: the sweet human flesh of men and women is molded about the bulwarks, strong, impregnable: the faces of little children laugh out of every cornerstone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building and built upon. Sometimes the building goes forward in deep darkness; sometimes in blinding light; now beneath the burden of unutterable anguish; now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes in the silence of the night time, one may hear the tiny hammerings of the comrades at work up in the dome — the comrades that have climbed ahead." Love is like the great cathedral tower — standing firm upon the ground — yet rises above the buttressed walls and roofs and spires into the upper air, that the cross upon the summit sparkles like a diamond in the morning light and shines as a star in the shadowy clouds of the evening. Love builds the cathedral of life and then having done its perfect work it rises majestically above the other virtues to the very throne of God, to whom nothing greater could be said than that He is love. Thus vicarious love is a spark from the altar fires of God. It is the very spirit and motive of the heart of God and should also be the spirit of man, who in the fellowship of Christ is constantly being redeemed and transformed from one degree of radiant holiness to another.

*Dr. Cromwell, in his booklet, "Manhood's Morning."

"Now abideth faith, love, hope, these three, but love is the greatest of them."

"Greater love hath no man, than that a man lay down his life for his friends."

The Inescapable Christ

Evening, January 19

Rev. Jack Finegan

"Jesus came and stood in the midst, and said unto them, Peace be unto you. Jno. 20:18.

For most of us our Lord Jesus Christ is inescapable. The inescapable Christ is challenging us daily.

The great fact of all the world and of all time is Christ. Jean Paul Richter the celebrated German spoke of Jesus as "Him, who, being the holiest among the mighty, the mightiest among the holy, lifted with pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." H. G. Wells, when asked to name the half-dozen greatest characters of history, headed his list with the name of Jesus. Indeed we feel that we pay Him only scant honor in listing Him among the great of the earth. He is infinitely above all. Some one has said that if Shakespeare were to enter the room we would rise to greet him: if Jesus were to come we would kneel to meet Him. He is the One, the only One whom kings and mighty of the earth have been ready to hail as "King of Kings and Lord of Lords," and before whom the meek and lowly have been ready to bow, echoing the awed cry of Thomas, "My Lord and my God."

Not only is Jesus Christ the great fact of all history but He is the inescapable fact. E. Stanley Jones has said in speaking of Jesus, "Down every pathway you will come to that Man." When we think of purity and trace it back to the ultimate we confront Him who was tempted in all points like as we, yet without sin. When we think of love, we face Him who was the supreme manifestation of the very love of God. When we trace the thought of self-sacrifice back to the ultimate we find ourselves face to face with the cross and His death thereupon. In other words, wherever we are concerned with the real values of human life, by a strange inevitableness we must contemplate Christ. When we take life seriously, in earnest, we confront the inescapable Christ. Simpson says, "We had thought intellectually to examine Him: we find He is spiritually examining us." Peter had denied his Lord thrice and as the cock crew, one of the Evangelists tells us, "the Lord turned and looked upon Peter," and Peter hung his head in shame and hurried out to weep bitterly. Again and again we look up from our busy lives to find His gaze searchingly upon us.

After his denial of Christ the days went on and Peter, unable to escape the mighty love of his Master, in sincere repentance gave himself wholly to Christ. In Jerusalem, the very city that slew his Lord, Peter went about preaching the Gospel of the crucified One. The first persecution fell. Peter and John stood at trial, and in making his defense before the judges, Peter speaking of Jesus said "There is none other name under heaven given among men whereby we must be saved." Few then believed it, but Peter, his own life claimed by Christ, felt sure that all who would

be saved must accept the inescapable Christ. Today a thousand converging forces turn us to the same conclusion.

It is so in the world.

Among the nations of the earth there is no other Saviour. The fiery prophets of the Old Testament, Amos, Hosea, and the rest, looked upon their nation in sin and corruption and prophesied destruction as the inevitable result. He have need only to turn the pages of history a bit further to find their prediction abundantly fulfilled. No less right have we to say today that among the nations of the world without Christ there can only be disaster. Science, power, wealth, are not enough. After the war there echoed around the world a note of gloom and foreboding, and then a note of yearning and longing for spiritual guidance and salvation. And now the very nations have been turning to the guidance of Jesus, as in the signing of the Paris Peace Pact whose ultimate origin was a little Church in Chicago. Among the nations Christ is the Inescapable One, the only Saviour.

It is equally true in the heart of our city. The only power that can save our city is the Gospel. There is only one thing and that is the presence of Christ that can build the Kingdom of God among the thronging crowds and the throbbing machines of our modern world. We are glad that this Church is here in the heart of this city. There is nothing much more wonderful than that week after week through the long years the Disciples of Christ meet in His memory, gather round the Table spread with the emblems of His suffering and death, and in scripture and prayer, song and sermon, proclaim the Gospel. Through the years you have been doing this. Into the years you are going to do this. You are helping make Christ inescapable.

One day the crowds were deserting Jesus. Sadly he asked His chosen few if they too were going to leave Him. Their answer was, "To whom shall we go? Thou hast the words of eternal life." Unto the inescapable Christ the very world is speaking these words today.

And also in individual life Christ is the only Saviour.

It is so in the dedication of life. If we are in earnest about life we give thought to the question unto what we shall dedicate our lives. And precisely here Christ confronts us. He says, "Wide is the gate and broad the way that leadeth to destruction and many there be who go in thereat. . . . strait is the gate and narrow the way which leadeth unto life and few there be that find it." Again He says, "I am the Way." It is a question of choosing between the rejection and acceptance of Christ. Most of us cannot escape the vision of a Man of Sorrows walking a cross-shadowed way, dying on a cross and saying "If any man would come after Me . . . take up his cross daily and follow Me." Are we willing to count the cost and pay the price, in loneliness sometimes; in sacrifice sometimes; in consecration always?

Jesus Christ is the only Saviour in the tragedy time of life. He is the only One who says "Come unto Me all ye that labor and are heavy laden and I will give you rest." In the presence of death He is the only One who says "I am the Resurrection and the Life . . . Let not your heart be troubled." If we stand tried or grieved or burdened let us reach out a trusting hand of faith through the darkness unto Him. Not even tragedy can drive us from His comfort.

In the wreck of life which sin makes yet is He the only Saviour. The Gospel is just the message that God is the Heavenly Father; that God is love; that God so loved the world that He gave His only Son that we believing may have everlasting life; that the Son died to make the love of the Father real and the way of salvation plain. The picture of the Lost Sheep and the Seeking Shepherd going the desert way is one of haunting beauty and inescapable power. It is a picture of reality. It is a picture of Christ's love which is unto the uttermost and beyond whose reach we have never fled.

In all of life then the inescapable Christ meets us. In the dedication time, to challenge; in the tragedy time, to comfort; in the time when sin wrecks, to save.

Both in the wide world and in individual life "There is none other name under heaven given among men whereby we must be saved." Beside this text a second should stand—"How shall we escape if we neglect so great a salvation?" The first text is for us if we are earnestly seeking salvation. It says to us that Christ is inescapable for He is the only Saviour. The second is for us if we are careless, and it says to us that even then the Christ is the Inescapable One. It is easy to be careless. Studdert-Kennedy, Chaplain-

of-the-forces of Great Britain has with poetic power brought a tremendous indictment against our carelessness:

"When Jesus came to Golgotha they hanged Him on a tree,
They drove great nails through hands and feet and made a Calvary;
They crowned Him with a crown of thorns, red were His wounds and deep,
For those were crude and cruel days, and human flesh was cheap.

"When Jesus came to Birmingham they simply passed Him by,
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, they would not give him pain,
They only just passed down the street, and left Him in the rain.

"Still Jesus cried, 'Forgive them, for they know not what they do,'
And still it rained the winter rain and drenched Him through and through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary."

Our text asks "How shall we escape?" and there is no answer. In the New Testament Paul speaks of "the day when God shall judge the secrets of men according to my gospel by Jesus Christ." This says that Christ holds the central and inescapable place in infinity and in eternity. He is Saviour first of all, but of necessity also Judge. The ultimate and inescapable question is in our attitude toward Him. If we reject and neglect Him and in Him all that is high and holy, we are judged, yes we judge ourselves, as being unworthy of God and of eternal life.

Our Lord is the inescapable Christ in eternity for He is the only Judge, and now, for He is the only Saviour. For all who believe in Him this is a glad, glad fact. "There is none other name under heaven given among men whereby we must be saved . . . How shall we escape if we neglect so great salvation?"

Can A Child of God Be Finally Lost?

Morning, January 26
Rev. James T. Bagby

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2.

In the November issue of *The Expositor*, Dr. W. P. Hines has a sermon giving an answer to this question. He says that "before the enemy can get the redeemed man he must destroy God first. Then he must destroy Christ before he can get to the child of God."

That statement, perhaps, is true relative to the persevering Christian—to the one that is hearing the voice of God, and is active in following and obeying his Lord; but is it really true of every regenerated soul in the world? I think not because, it seems to me that such a position contradicts both reason and Scripture.

If a man is a moral agent, free to accept or reject Christ and His saving grace, and if his

salvation is to be decided by his accepting Christ and His salvation, then it is that he is always free to choose, and even after he has chosen Christ and yielded himself a servant to Him to obey and follow Him, he may, by the exercise of this same power of choice, repudiate Christ and choose another master.

Now, be it nicely understood that there is no controversy about the faithful Christians, who hear the voice of the Son of God and are active in their obedience, for they are safe; and shall be eternally, if they persevere therein until the end. But the question is: "Can a child of God become severed from God, and be finally lost?"

My answer to that question is, "Yes." But my answer is no better than any other person's answer unless it is supported by the plain teaching of the word of God; and God's word unmistakably teaches that a regenerated person may fall from grace, and be finally lost.

I want to take a passage that speaks of the security of the faithful and obedient child of God, and look at it as did Dr. Hines. "My sheep hear

my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hands." (John 10:27-28.) Let us notice what is said:

"My sheep hear my voice, and I know them." That is a mutual relationship. The sheep hear and recognize the Shepherd's voice and He recognizes them. "They follow me, and I give them eternal life." They follow and are active in their obedience, and the Shepherd responds to their faith and obedience by giving them eternal life. "They shall not perish forever, and no one shall pluck them out of my hands." As the Pulpit Commentary says: "An authoritative assurance, and its pledge or justification."

On what is this "authoritative assurance and its pledge" based? On their continuous hearing and active obedience, of course. If they recognize His supreme claims as the good Shepherd, and actively follow Him, their reward is sure; but if the mutual relationship is broken, and they refuse to hear His voice and to follow Him, then, of course, the "authoritative assurance and pledge" are broken also.

Again, the reference is to the sheep as a collective unity, and says nothing at all about the possibility of a truly regenerated child of God falling from grace. Not only so, but it does not militate against the individual's power of choice, and even with this "authoritative assurance and its pledge," the child of God is free to refuse to hear His voice and to follow Him, and if he does repudiate Christ, he loses the assurance and the pledge. The Father's own eternal love and power are only a pledge to the sheep that hear His voice and follow in active obedience. If the sheep turns back, the pledge is lost and the sheep is lost also.

"It is a faithful saying, If we be dead with him¹ we shall live with him; if we suffer, we shall also reign with him." Is not that glorious? Faithful and wonderful is this identity with Christ, sacrificial, vital, and eternal; but the sentence ends, "if we deny him, he also will deny us; if we believe not, yet he abideth faithful; he cannot deny himself." (2 Tim. 2:11-13). He does not hold himself bound to unbelief, or to covenant-breakers. Though He remain faithful, "He cannot deny himself," and if we repudiate Christ and choose another master, we have fallen from grace, and should we die in that condition, we would be lost. If we cannot fall after conversion, then our probation in this world ends at conversion, and we are no longer men, but machines, and that is contrary both to reason and to the teachings of the Bible, and is false.

The security of the hearing and faithful believer is quite a different proposition to the truly regenerated soul, who, through neglect, becomes indifferent, and finally repudiates Christ, and chooses another master. All through the Bible the Lord declares that He can give eternal life and blessedness to those who live close to Him and actively follow Him, but that does not militate

against the fact that a child of God may fall from grace and be lost.

My text teaches that a child of God may be lost. "Every branch in me that beareth not fruit he (God) taketh away." Notice, the branch is in Christ. Being in Christ they had life, for "He that believeth on the Son," or hath the Son, "hath everlasting life." He was in Christ, and a part of Christ's spiritual body, but he refused to continue to hear His voice and actively obey Him, and by refusing to follow on to know the Lord, he became a fruitless branch, and was taken away from the vine, or from being in Christ, and was cast into the fire and was burned.

Once I had a grape vine, and one of the branches that had been very fruitful began to cast its fruit, and to bring forth no fruit to harvest. I had a brother who was a good vine-dresser and I applied to him for help. He doctored the branch, freed it from its enemies, and it began to draw sap from the vine and again brought forth good fruit. Had I left it alone, the cares of the world and other enemies would have so occupied its time, that it would have quit drawing life from the vine, and would have died, and I would have taken it from the vine and cast it away. That is exactly what Jesus says here. He says that a branch in Him may become unfruitful, and good for nothing, but to be cut off and cast into the fire.

In the sixth verse, he says: "If any one abide not in me, he is cast forth as the branch and is withered." It is a well known fact that a branch may wither on the vine, and as Jesus uses this illustration, even so may a Christian suffer external things to rob him of his vitality and die to grace and be lost — finally lost at the separation of the sheep and the goats at the general judgment. When the believer hears and follows and actively obeys, he is safe, but if he does not meet these conditions he is in danger, and may be lost. "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it would have been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment." (2 Pet. 2:20, 21).

Here Peter says that these people had escaped this world through the knowledge of our Lord and Saviour Jesus Christ. The word used for knowledge is epignosis, and means the full, personal knowledge of Christ — that knowledge, in which, if they abide, they have grace and peace, and are able to escape the pollutions of the world. So after having lived in the full knowledge of Christ, these people became entangled again in the meshes of the net of sin, and were overcome, and became captives and slaves to the pollutions of the world from which they had once escaped, and were in a worse condition than they were before they first believed. Before they first believed they were lost, and after they had known the full knowledge of Christ's redeeming love, they were doubly lost.

As Scripture rightly interpreted cannot contradict Scripture, it follows that a truly regenerated soul may so apostatize as to be finally lost. Paul knew this and said: "I buffet my body, and bring it into bondage: lest that by any means, when I have preached to others, I myself should be rejected." (1 Cor. 9:27.) The words translated "castaway," is the word used for "reprobate;" and a reprobate is a person wholly given up to sin; and a person wholly given up to sin will be lost. Paul said he was within the possibility of becoming a reprobate. If Paul saw the possibility of his falling from grace, and becoming a reprobate, then surely the ordinary Christian will have constantly to hear the voice of the good Shepherd and actively follow Him, or the poor fellow will become wholly given up to sin, and be lost. "When the cedar of Lebanon trembles, what shall the reed by the brookside do?"

Can a son of God ever cease to be a son? Yes, he certainly can.

Paul, in the second chapter of Ephesians, says that unregenerated people are aliens, "having no hope, and without God in the world." When we come to God, through Christ, we are made sons by adoption. The only way an alien can be made a son is by adoption. God has only one beloved Son, and that is Jesus. All the rest of us are sons by adoption. "Ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father." (Rom. 8:15.)

Therefore, sonship, being a legal relation may be forfeited. If we give ourselves over to a life of willful wickedness, after we have known the way of righteousness, and have been adopted into the spiritual family of God, we by that willful act forfeit our right to a place in the spiritual family of God, and the very law by which we were adopted as sons disinherits us, and we cease to be sons, and become reprobates. Therefore, "He," and only he, "that endureth to the end shall be finally saved."

The Religious Significance of Robert Burns

Evening, January 26

Rev. Wm. Tait Paterson, D.D.

"Chenaniah the master of the song." 1 Chronicles 15:27.

Robert Burns was born one hundred and seventy-one years ago at Alloway, near Ayr, Scotland, on January 25, 1759. He died at Dumfries, July 21, 1796, just a little past thirty-seven years old. "Strictly speaking, perhaps no British man has so deeply affected the thoughts and feelings of so many men, as this solitary and altogether private individual, with means apparently the humblest."—*Carlyle*.

The Character of the Poet

His was a life of strange contradictions. While he has been much maligned and was never the hopeless sot frequently pictured, yet drink and impurity marred his life.

Among his works there are some regrettable pieces, both in the letters and in the songs.

Wherein then lies the appeal of the man and the poet? First in that he was a singer of the heart of the common man. He was indeed "the master of the song." So affectionately he has been called through the long years *Rabbie Burns*. Can we imagine anyone speaking lovingly of *Bill Shakespeare* or *Johnny Milton*?

Again he took the despised dialect of the humble people and sang so sweetly in it that "England, with all her affluence of speech and rhetoric, borrowed a dictionary in deference to his genius." (*Hately Waddell*.)

Even so, was there any religious significance in his life and work? To merely suggest it is to raise a smile, and to hear many assert it would be only negative. Let us examine it.

The Religious Significance of the Poet

We recall the general trend of church life in Scotland during the lifetime of the poet. There were no longer executions for heresy. Thomas Aikenhead, a lad of eighteen, in 1696 "in the plenitude of his youthful wisdom denied that the Trinity could be consistent with unity, which was not a discovery of his own, and he suggested that Moses had wrought his miracles by his knowledge of Egyptian magic, which was not strikingly original." (*John Watson*.) Although he recanted, he was put to death for these heresies. He died a hundred years before Burns died and was the last man to die in Scotland for his religious opinions.

The times were kindlier, but nevertheless theology was harsh and religion was formal. There was also abroad the shallow irreligion of Voltaire and the skepticism of Hume. Against both the bitter theology and the superficial irreligion were to be heard strong protests from many a pulpit and pen.

The voice of Burns is to be heard among these protests. Andrew Fletcher wrote to the Marquis of Montrose, "I knew a very wise man that believed that, if a man were permitted to make all the ballads, he need not care who should make the laws of a nation." The force of this aphorism is seen in the history of such a song as *La Marseillaise*. Written by de L'Isle, a drunken lieutenant of engineers, in a taproom, forbidden by the monarchy, rousing to fury the revolutionary forces in the blood-sodden streets of Paris, it rose again in 1914 to rally the soldiers of France as no legislation ever could do.

"Surely if ever any poet might have equalled himself with legislators on this ground, it was Burns. His songs are already part of the mother-tongue, not of Scotland only but of Britain, and of the millions that in all ends of the earth speak a British language." (*Carlyle*.) Even in the poet's

own day his songs were to be heard at every gathering, were read in every moderate, or liberal, manse, and discussed among the literati of Edinburgh.

Through these songs and poems Burns threw into the theological and ecclesiastical disputes of Scotland "a splendid endowment of common-sense and brilliant satirical force which" did "more for the demolition of the rigid Calvinism of Scotland than any other writer who has assailed it." (W. J. Dawson.)

The Elements of Burns' Contribution

An exaltation of manhood. Burns was a pure democrat. His speech was that of the common people. Despised by the Scottish literati, Burns made it immortal. His letters in English are stilted and the poorest part of his work. His heroines are Jean and Mary, never Lady Clara Vere de Vere. His heroes are not mail-clad knights of the Table Round, but plowmen in hoddan gray. Despite the favor of kings and the accident of birth he ever proclaimed "a man's a man for a' that."

An elevation of the home. *The Cottar's Saturday Night* remains to this day the richest picture of homelife we may gaze upon. There is a story of Burns and Dugald Stewart being out on the Braid Hills in the early morning. Stewart saw the appealing beauty of the scene. Burns saw a little cluster of cottages, the smoke rising from the chimneys telling of the preparation of the early meal. He found the home the worthiest object in all the scene.

"To mak' a happy fireside clime
To weans and wife,
That's the true pathos and sublime
Of human life."

A flaying of cant and hypocrisy. What is *The Holy Fair* with its "priest skelpin' turns" but this? "Robert Burns was not a clergyman. No, sirs; but he was the reformer of the clergy; the sternest rebuker of their ignorance and profligacy; for this, I, at least, will always thank and honor

him." (Rev. Dr. P. Hatley Waddell.) And in the pew! *Holy Willie's Prayer* is flaying, deliberate flaying alive of the elder! No doubt these same things were being said in churches and elsewhere, but who else had the ear of Scotland and still has it?

"But I gae mad at their grimaces,
Their sighin', cantin', grace-proud faces,
Their three-mile prayers, an' half-mile graces,
Their raxin' conscience,
Whase greed, revenge and pride disgraces
Waur nor their nonsense!"

And there was not lacking a reverence for God and holy things. He mocked the minister and flayed the elder, but he bowed before God. He jeered at the misuse of Scripture, but he revered the Book.

"All hail, Religion, maid divine!
Pardon a muse sae mean as mine,
Who in her rough, imperfect line
Thus daurs tae name thee;
Tae stigmatize false friends of thine
Can ne'er defame thee!"

In all his writings there is never to be heard an atheist laugh or a rationalist sneer.

The Element of Failure

No study of the life of Burns, or of any phase of that life, can end but with a note of regret. There was an element of genuine failure in his life and it cannot be ignored, even if one wished to do so. Looking back, we do see him, unfortunately, "wasting his glorious company on inglorious comrades."

What is the root of his failure? For him religion was never personalized, never summed up in a Person. He never fully grasped the revelation of God in Jesus Christ. That is the faulty note in his song. "The least in the Kingdom of Heaven is greater than he!" Carlyle says, "We have already stated the error of Burns; and mourned over it, rather than blamed it. It was the want of unity in his purposes, of consistency in his aims." He might have found that unity in Christ Jesus!

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

THE WILLIAM J. HART, D.D.

MAN'S PASSION FOR THE RISKY ROAD

Matt. 16:24. "Then Jesus said to his disciples, 'If anyone wishes to come after me, let him deny himself, take up his cross, and so follow me.'"

(Moffatt.)

When Sir Ernest Shackleton proposed a tramp across the Antarctic Continent, incidentally calling in at the South Pole, he was astonished by the eagerness of men to accompany him. "I was," he says, "deluged with applications. One would have thought that a march through snow and ice for more than two thousand miles was the dizziest

climax of human happiness and aspiration." The occupants of seats in the House of Lords and the heirs to some of the proudest titles to which the British aristocracy can boast, offered to serve in the most menial capacity, if only they might be allowed to join the heroic enterprise. Naval and military officers volunteered to resign their commissions without reward or recompense of any kind if only their names might be inscribed in the coveted list of members of the polar party. The London offices of the expedition were mobbed by hundreds of stalwart young fellows eager for the

great adventure; and even schoolboys exhausted their persuasive faculties in endeavoring to convince Sir Edward that they were older than their years. They would cheerfully do anything afloat or ashore if only the gallant leader would find a place for them. The blood tingles in response to a call to face life's hazards. At such a moment the soul is at its best. That is why Jesus emphasized the hardships of his service. He stamped the sign of the cross upon everything. "*If any man will come after me,*" he said, "*let him take up his cross and follow me!*" He appealed to our passion for the risky road, and, as a consequence, the knightliest souls of all the ages have thronged to his banner.—*F. W. Boreham.*

UNDERNEATH WERE THE EVERLASTING ARMS

Deut. 33:27. "The eternal God is thy refuge, and underneath are the everlasting arms."

When I knew that a few deep breaths would mercifully free me from conscious pain, I said to myself, as clearly and confidently as I would have repeated an axiom, "Underneath are the everlasting arms." And they were there: I say that they were there. It was not the result of anesthetic or morphine; it was not hallucination or self-deception. I lost consciousness in the presence of strengthening radiance; I came back in the assurance of supports, steadier and surer than all those blessed and beautiful ministries by which the modern hospital has learned to surround and ameliorate human pain. I cast myself into the arms of the Father about whom I had learned from Jesus; and he was with me, until my little boat floated in the sea of his goodness, and my spirit winged itself through the atmosphere of his love. I never can doubt this for a moment.

Thus wrote Ozora S. Davis, after a hospital experience, in his valedictory message as retiring moderator of the Congregational National Council. His subject was "Life-Giving Convictions."

CONFIDENCE

Isa. 40:15. "Behold, he taketh up the isles as a very little thing."

He who holds the world within His hand,
He can hold my heart, and understand.

He who keeps the aeons in His power,
He will not begrudge my heart this hour.

He who owns the farthest realms of space,
He will give my questing life its place.

He who from beginning saw the close,
He will mark my path, my spirit knows.
—*Elinor Lennen.*

LIFE'S OVERFLOWING CUP

Psa. 23:5. "My cup runneth over."

Mary R. Parkman tells us that Alice Freeman Palmer once wrote:

"I don't know what will happen if life keeps

on growing so much better and brighter each year. How does your cup manage to hold so much? Mine is running over, and I keep getting larger cups; but I can't contain all my blessings and gladness. We are both so well and busy that the days are never half long enough."—*Heroines of Service.*

THRILLED BY AN ANSWER TO PRAYERS

1 John 5:14, 15. "If we ask anything according to his will, . . . we know that we have the petitions that we desired of him."

As I take pad and pencil to write this note on this last Sunday of 1928 I am "thrilled," as the girls say, by an answer of prayer just at hand. By the way, since answers to prayer with Christian workers are constant, and run into the hundreds, why do they not get sort of commonplace and matter-of-course like selling another bill of goods? Why be surprised at the last one! Here's the story briefly. We will call her Miss Dollie Dorcas because it is not her name. She belongs to an old Chester County family of "church folks." She is an old-time family dressmaker who brought the inside news and "dolloped up" the girls. Came and stayed a week or two with Mother (and then to other neighbors), to the satisfaction of us boys, because we noticed an improvement in the "grub" while Miss Dorcas remained! There were no stores where Mother could get 'em for 2.98, so Miss Dorcas and mothers made 'em. That was years ago. Miss Dorcas is an old woman now. A while ago she fell and broke her hip; it never mended. Helpless in a wheel chair for several years in the home of a sister on a small farm. Brother-in-law has just had a stroke. No longer possible in that home to take care of Miss Dorcas. What shall she do? Where shall she go? Her sister came to see me. I have not seen Miss Dorcas for thirty years. What could be done to get Miss Dorcas into the lovely Home for Incurables just built in Philadelphia's suburbs? I would write. Word came back, home is full, with a long waiting list. I write to a Fellow Elder in Philadelphia. Fellow Elder sends my letter to Home official. Home official investigates. Finds a woman for whom Dollie Dorcas had one time sewed. This woman has an endowed bed. Presto change, Dollie Dorcas' name is moved up to head of waiting list for old-time Dressmaking Patron's bed, and in a little while Dollie Dorcas goes to one of the most beautiful places in Philadelphia's suburbs without a cent of a fee, without a cent of expense all the rest of her life, under most loving care. Listen! Dollie prayed, Dollie's sister prayed, Fellow Elder prayed, and Yours Truly prayed—and the Lord did the rest! And here I sit as the old year dies—"thrilled" at the quick answer, notwithstanding I know prayers have been opening doors all down the centuries.—*William H. Ridgway, in the Sunday School Times.*

THE THREE ARTISTS

1 Cor. 13:8. "Love never faileth."

Recently I read a tale about three artists, to whom came the dream of painting each a picture

to be his life's outstanding achievement. The first took for the subject of his masterpiece that which would best please the people. He labored for years at his task, painting whatever he thought people were likely to appreciate. At last the painting was finished, exhibited and admired by the public. The work brought him honor, a title, and riches, and he was voted an unqualified success in the world of art.

The second artist, after much careful thought, decided to portray to the best of his ability whatever he liked. So he included in his effort on canvas the things that most appealed to him in life. Little by little the great picture grew, for he was in no hurry to complete it. At length the finishing touches were given. His painting, too, had its admirers, but not so many as that of the first artist, as only those who were in sympathy with the producer's taste fell in love with his production.

The third artist chose for his life's work on canvas the most beautiful objects he could see. Year in and year out he toiled at his task, but it seemed as if he could never be truly satisfied with his work. In fact, the picture was only just finished before he died. Many friends came and found inspiration from the beautiful work of the third artist, who died comparatively poor and unknown.

The world had no trouble in deciding which of the three men was most successful. But there was another judgment, according to the story, and a reward. The third artist after his death opened his eyes in the land not made with hands. He was surprised as he looked down on the well-known scene where he had toiled so long, to see a great number of people deeply interested in his loved picture. Then an angel flew toward the three pictures. On that of the first artist he placed a card on which were the following words: "For honor; no prize." On that of the second artist he hung a card saying: "For pleasure; no prize." On that of the third artist he suspended a card on which was: "For love; first prize."—*F.C.H., in the Christian Herald.*

WAITED!

Eccles. 11:6. "Sow your seed in the morning of life, and stay not your hand till evening." (Moffatt.)

All my life I have been planning and hoping and thinking and dreaming and loitering and waiting. All my life I have been getting ready to begin to do something worthwhile. I have been waiting for the summer and waiting for the fall; I have been waiting for the winter and waiting for the spring; waiting for the night and waiting for the morning; waiting and dawdling and dreaming, until the day is almost spent and the twilight close at hand.—*Clarence Darrow, quoted in the Watertown Standard.*

SPIRITUAL EXPERIENCE IN SONG

Psa. 59:16. "I will sing aloud of thy mercy."

At a world's convention of Christian Endeavor societies, the various delegations went to the places in the tent prepared for them, singing dif-

ferent hymns. The New Zealand deputation marched in singing, "O for a Thousand Tongues to Sing," and were listened to in silence till they reached a certain stanza. Then the vast audience could not longer refrain from joining them, for the verse so truthfully expressed the spiritual experience of all the throng.

That verse is:

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me."

—*J. M. Kellock, in an article on "Charles Wesley and His Hymns."*

"WHATEVER, WHENEVER, AND WHEREVER"

John 2:5. "Whatever he tells you to do, do it." (Weymouth.)

On a summer day, in the city of Chicago, the speaker to the young people's group was the Rev. Theodore S. Henderson (later Bishop Henderson, of the Methodist Episcopal Church), of Brooklyn, N. Y. He flashed the question of "Whatever, whenever, and wherever" so insistently that after grasping his hand as a token of decision I left the church, sent a telegram home and the next morning resigned my clerkship and started for Albion College.—*The Rev. Oscar T. Olson, D.D.*

NOTHING TOO SMALL FOR RESEARCH

John 6:12. "Gather the pieces left over, so that nothing may be wasted." (Moffatt.)

It may appear to some who are unfamiliar with the spirit and method of research that research into small things may at times be trifling. No "unknown" is trifling in honest research. To the scientist every strange field is as the rainbow, with always the hope and possibility of the pot of gold being at the end. The little tomato seed was a waste of the catsup industry until chemists found a way to extract its oil. Today this oil is used as food and in making fine soaps. The kernel of the seed of the apricot was a waste of the apricot industry until chemists found a way to free it from its bitter principle. Today the apricot kernel, tasting nearly like the almond, is used in flavoring macaroons. The seeds of the raisin were a waste with the seeded raisin industry until chemists found a way to use them. The oil of the seed is compatible in taste with the raisin, and work is now being done in spraying this oil on the seeded raisins to keep them soft and fresh until consumed. Until only a short while ago the pancreas gland of the slaughtered calf and hog of the packing-house was only a minor edible by-product, called sweetbread when used as food. Then medical research found in the gland the marvelous substance called insulin which relieves mankind from suffering and death from diabetes. This discovery not only greatly heightened the commercial money value of a trifling by-product, but it benefited suffering humanity entirely beyond any mere money value that can be put upon it. So nothing is too small for research.—*Secretary Arthur M. Hyde, in National Republic.*

DISCOVERED GOLD, BUT DIED IN POVERTY

Heb. 4:7. "Today if ye will hear his voice, harden not your hearts."

Are you familiar with the story of a Scotsman who played a role in the development of the State of California? His name was James W. Marshall. He had knocked about the world, seeking a living, and came to California, and found employment in a saw-mill in the Sacramento Valley. There in the year 1848, while watching the mill-race, he saw something shining in the sand and reached down and picked up several nuggets. He and his employer used the sulphuric acid test and convinced themselves that it was gold. The news of his discovery flew over the land, and in 1849 occurred the rush to the gold fields. For several years many millions in gold were mined in that valley, and fortunes made. Marshall worked with the rest, and occasionally struck rich finds, but he never held on to his wealth for long. After some years he was discovered in poverty, and a small grant was made to him by several successive sessions of the legislature. But one day in the eighties a party of campers entered what appeared a deserted cabin not far from the spot where the gold had first been seen, and found his dead body. A monument—a big bronze effigy—was put up to his memory—the memory of one who discovered that which made many wealthy and himself died in abject penury. And such men are in every congregation, familiar from childhood with the spiritual treasures of the Gospel, accustomed to seeing others in possession of them, sometimes seeming to own them themselves, but living and dying Christless.—*H. S. Coffin in "What to Preach."*

WONDERS OF THE UNIVERSE

Psa. 8:4. "As I look up to the heavens thy fingers made." (Moffatt.)

Note what the scientists affirm about our universe, according to their latest conclusions. Our largest telescopes reveal about one billion stars, but it is estimated that there may be as many as thirty billion. Our sun, which is one of these stars, is a humble unit; some of the stars emit then ten thousand times as much light as our sun, and others only one-ten-thousandth part as much. In surface temperature, bulk, and speed of motion it is about average. It is situated near the center of our local star cloud, but near the edge of the galactic system of which it is a part. This galactic system, which is one of a million or more spiral nebulae, has a diameter of two thousand light years, that is, light traveling at the rate of 186,000 miles a second would require two thousand years to cross it. The nearest spiral nebula to our system is 850,000 light years distant, and for some unknown reason all our neighboring nebulae are moving rapidly away from us. Space, which is "limited but unbounded," has a diameter of two hundred and eighty million light years. The earth is turning on its axis at the rate of sixteen miles per second, and is moving around the sun at the rate of about twenty miles per second.

The sun with its family of planets is moving through the galactic system at the rate of twelve miles per second, and the galactic system is moving through the spiral nebulae at the rate of two hundred and fifty miles per second. Our restless universe is suspected of other motions, but so far they have not been computed. The earth upon which we live is estimated to have already attained an age of over a trillion years, while our sun is supposed to be five times as old.—*President George B. Cutten.*

BRAVE TRUST IN GOD

Psa. 116:7. "Return unto thy rest, O my soul."

Brave trust in God be thine alway;

So shalt thou rest

Infallible: If day by day

He have in all things His own way

Thou shalt be blest:

And good shall be yet more than good —

God's very best.

— *Mark Guy Pearse.*

WILL THE NEW YEAR BE AN OLD ONE?

1 Cor. 10:11. "Put on record by way of admonition." (Weymouth.)

Delivering an address on "New Year Morning" to the students of Brown University, Dr. H. W. P. Faunce said:

"For all of us this is another year; for some of us it will be a really new year. Automatically we pass into 19—. But for many men the new year will be really an old one, like the mechanical repetition of a phonographic record, with the same old raspings and scrapings attached to the tune; while for others the new calendar will mean novel achievement, original adventure and fresh service to the world."

GET UP AND GO!

Luke 15:18. "I will arise and go."

You say you're blue,

Discouraged, too,

And sadly state

It's due to fate?

Don't grumble so —

For don't you know

Nothing is gained,

Nothing attained

If you just sigh

And do not try?

Where is your pride —

Go breast the tide,

Show that you're game

And yourself blame!

Don't stay down low —

Get up and go!

— *G. N. H., in the Utica Observer-Dispatch.*

PLAY TO THE LAST WICKET

Mark 13:13. "Who holds out to the very end." (Moffatt.)

The Lord Mayor of London had the English game of cricket in mind when he said:

"The game of life is never finished until the last wicket is down."

The Homiletic Year---January

THE REV. WILLIAM TAIT PATERSON, D.D.



Rev. William Tait Paterson, D.D.

New Years Day

Week of Prayer

Epiphany

St. Paul's Conversion

A letter coming recently to the writer's table began: "Reverend dear Sir: How are you planning to put freshness and variety into your church services and pulpit work this fall? To respond to the eternal desire in the hearts of all men for the new and the interesting?"

Is it in point? Dr. Cleland B. McAfee, Moderator of the General Assembly of the Presbyterian Church, U.S.A., writing in *The Presbyterian Advance* last October, says something we might note. "Several elders ask for suggestions about dealing with a minister who rides a hobby in his pulpit. They describe him in various terms, but the general fact seems to be that all sermonic roads lead to some special Rome in which he finds satisfaction. These elders do not question the truth or value of the particular matter which constitutes the hobby. It may be such a great and rich thing as the return of our Lord or the going of the Jews to Palestine or the prevalence of evil in the church, particularly among prominent Christian ministers, or the 'social gospel,' or world peace, or evangelism, or religious education, or the wildness of youth—each of which may have its place in any pulpit program. . . . The elders note that their minister will always be on his hobby before the end of the sermon, no matter where he starts."

This is really a serious fault. One of the earliest church memories the writer holds is of a minister who had served for a period as a missionary in Formosa. His congregation declared that no matter where he found his sermon, no matter what the text, no matter what the teaching he always carried them to Formosa! Dr. McAfee suggests as steps towards a cure, first, "a frank and explicit talk with the minister on the part of the officers. . . . A second step toward its correction is for the people to show that they have caught the special point the minister is trying to make. . . . A third step is for the people to talk and think about other phases of the gospel of

Christ, to ask the minister about them, to quote the sayings of other men, frankly to surpass him in his grasp of the total truth which they want to hear."

In another issue of the same paper Dr. McAfee writes of another pulpit problem, which may be part of the above problem, or akin to it. "A minister writes to say that he is running dry in his preaching; he cannot find fresh material or fresh lines of expression; his pulpit is a tread-mill in which he makes very much the same round Sunday after Sunday; he has said about all he knows and now he is saying it all over again."

It is because of Dr. McAfee's dealing with this problem that we are quoting him. It is the justification of this department in *The Expositor*! "The trouble arises from working at short lengths, trying to prepare each sermon in the week before it is preached and not in the ten weeks before. Only a genius can decide regularly on Tuesday morning what he shall preach the next Sunday and not go dry. . . . First of all, let this minister check over the texts of his past six months and see where he gets them. Is he honestly covering the whole of the Scripture in fair proportion? . . . Then, let him lay out his work for weeks and months ahead, foreseeing his themes and outlines for weeks, not for mere days. He ought to know on October 1st what he means to preach on December 8th. He may not preach it but the weeks will bring such wealth into his store that he cannot run dry. . . . Finally, let him drive himself to wide reading, no matter in what field. . . . Let him give his mind a chance."

What the average minister needs—and are not most of us "average" ministers?—is a homiletic year mapped out months in advance. It is to help in this way that this department is planned. "No man will run dry when he works at long lengths and ranges a wide field of thinking."

More and more our advisers are counselling us to make some use of the Christian Year. Turn to the November issue of *The Expositor* and read over again that fine article by Charles G. Aurand on "Pericope Preaching." Some of us belong to churches which threw over at the Reformation, with many other things, the observance of the Christian Year. Today there is a growing realization that we have lost much thereby. Speaking of the "Scripture selections of the Gospels and the Epistles utilized as the fixed lessons of the Sundays and Festivals of the Christian Church," we are told they stand today "as a splendid presentation of Christian truth. They advert to the chief points of the whole History of Redemption, carrying the essence of the written Word and making the assimilation of it possible."

At once we see how this will enable us to meet Dr. McAfee's first requirement of covering the whole of the Scripture in fair proportion. Dr. Aurand states, "It provides the preacher with texts. . . . Systematic treatment and sequence are assured. . . . A third benefit accrues from the possibilities of homiletical treatment. There is a growing appreciation of and demand for expository preaching." Read the whole article and then try it in some real measure.

Notice also the new and enlarged Sermon Department as printed in the December *Expositor*. Not sermons from the popular preachers of the country but from the pastors doing their work "even as you and I." And sermons covering the whole range of the Christian year. A genuine, serious study of this department ought to enrich our own homiletic year. A further help will be found in *The Expositor's Ministers Annual*. None of these are intended to be "ponies," but helps and suggestions. Just such help and suggestion as we give and welcome when we sit talking with our brethren.

We have run on at some length on this matter this month because experience has taught that it is a real problem with a large number of us in the ministry. Here we are at the opening of a New Year. What better and more profitable resolution can we make as preachers than that, by the grace of God and His never-failing help, we shall know where we are going homiletically month by month throughout 1930?

NEW YEAR'S DAY

1930 comes in on Wednesday. There will be many arranging Watchnight Services and so the first message of the New Year will follow the ringing of the bells. It offers wide opportunities for a sermon. Prospect and retrospect! One year closing, another opening!

A Manitoban half-breed, with whom the writer used to work in the harvest field, was describing the cylinder of a threshing-machine Dan said, "It makes six hundred resolutions a minute!" Some of us have known humans who resolved that fast and whose resolutions lasted just about that long! New Year Resolutions have become a joke. But they may be much

more than a joke. They may mark the turning point in a human life. Let us not discourage the making of good resolutions. Let us encourage the keeping of them.

The opportunity is before us to help our people weigh the accomplishments of 1929 and lay plans for a larger, better and fuller life in 1930.

"So on our souls the visions rise
Of that fair life we never led.
They flash a splendour past our eyes,
We start, and they are fled;
They pass, and leave us with blank gaze,
Resigned to our ignoble days."

But that is just what we need not do, if the Christian Gospel be true. Not with blank gaze need we face 1930. Not in dumb resignation to evil and failure must we go drearily on. The New Year comes to tell of a new chance, a new start in Christ Jesus.

We may speak of the new and untrodden way that lies before us, as virgin as an undiscovered continent. We shall not forget to speak of Him who will walk that way with us, and with all the people of God. His presence will illumine the road; His conversation will bring cheer.

"The night was dark, and the shadows spread
As far as the eye could see;
I stretched my hand to a human Christ,
And he walked through the dark with me.

"Out of the darkness at last we came,
Our feet on the dawn-warmed sod;
And I knew by the light in his wondrous eye
That I walked with the Son of God."

THE WEEK OF PRAYER

We are approaching the 1900th anniversary of Pentecost. It is suggested that this week be observed "with themes calculated to refresh the mind of the Church as to the major features entering into the origin and spiritual power of the Apostolic Church and to give opportunity for general prayer that the Holy Spirit may be bestowed upon the Church." Material may be secured from the Federal Council of Churches of Christ in America.

Some men may prefer to make their own series of addresses to be used in this week. The writer made use of such a series on the general theme of Prayer: Prayer and Spiritual Life; and Spiritual Power; and Spiritual Service; and Spiritual Attitude; and Spiritual Requirements. This series is outlined in *The Expositor's Ministers Manual*, 1929. In the same volume my friend, Dr. Elwood Rowsey, has a series, Prayer and Natural Law; and the Subjective Self; and Progress; What Does It Cost to Pray?

A fruitful and suggestive little volume is "The Prayers of St. Paul" by Dr. W. H. Griffith-Thomas (Scribner, 1914). It contains nine expository studies of the prayer-life of the great apostle and the content of his prayers.

THE EPIPHANY

"Another name for the Epiphany (January 6th) in the East is the *Theophany*. Epiphany is the Greek word for 'Manifestation;' Theophany signifies the 'Manifestation of God.' This idea was chiefly connected with the first three occasions when 'Jesus manifested forth His glory;' to the *Gentiles* when the Wise Men were led by 'His star' to His cradle, and 'worshipped Him;' to the *Jews* when He was baptized in Jordan, and the Voice came from heaven saying, 'Thou art My beloved Son, in whom I am well pleased;' to *His own family and disciples* when He wrought His first miracle in Cana of Galilee." (The Christian Year: Walker Gwynne, D.D. (page 60), Longmans.)

The foregoing suggests the homiletic possibilities of the Epiphany season. A further study of the epistles, gospels and lessons for the season will prove most suggestive.

Epiphany is especially associated with Christian missions around the world. To preach a sermon on missions is not simply to tell of the need of the peoples of mission lands, nor even of the accomplishments, mighty as they are, on the foreign field. It provides the fitting occasion to remind our people that the missionary ideal and program of the Church find their basis in the eternal, abiding reality of our religion. The newer and larger conception of missions will be found in such books as E. Stanley Jones' *The Christ of the Indian Road*. In *Facing the Crisis* by Sherwood Eddy (Doran, 1922) there is a chapter entitled, "World Brotherhood — Is Our Religion Worth Exporting?" It will be found stimulating.

CONVERSION OF ST. PAUL

January 25 commemorates this great event in the history of the early church. Dean Inge remarks that the future history of Europe and America for two thousand years, perhaps for all time, was determined by St. Paul's missionary journeys.

This feast will keep us in mind of the central fact of our ministry, the winning of souls, evangelism. Canon Liddon in 1878 had a great new bell in St. Paul's Cathedral named "Paulus, Doctor Gentium," and the motto engraved on it "Vae mihi, si non evangelizavero." (Woe unto me, if I preach not the gospel.) That bell of the "minister to the Gentiles" may well ring its message into our hearts.

A sermon on Conversion will be fitting and

proper and may help to start us and our people on a strong pre-Lenten program. Harold Begbie died the other week but his books still bring their powerful testimony to the redeeming power of Christ. *Twice-Born Men* and *The Ordinary Man and the Extraordinary Thing* will provide many a telling illustration. Read also George Jackson's *The Fact of Conversion* for a study of the reality of conversion. By all means read the closing chapter, "Present Day Preaching and Conversion."

Let me close with Dr. Jackson's closing word: "Surely of all vain and helpless things in this sublunary world the take-it-or-leave-it kind of preaching — the preaching that does not urge and press its message upon men — can have the least to say for itself. We are not lecturers, seeking to please or instruct; we are preachers, whose business is to convince and persuade; and we cannot afford, when we ought to be girding ourselves for a resolute grapple with the conscience and the will, to let the sermon dribble out in a neat epigram or an eloquent peroration. The picture which Christian saw in the Interpreter's house should hang on the walls of every preacher's study; and this was the fashion of it: 'It had eyes uplift to Heaven, the best of Books in his hand, the law of truth was written upon his lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over its head.' *It stood as if it pleaded with men;* and the Church's great revival will come when on the lips of all her ministers is heard once more the great apostolic note of appeal, *We beseech you on behalf of Christ, be ye reconciled to God.*"

JANUARY DAYS AND DATES

January 1 — New Year's Day.
January 5-12 — Week of Prayer.
January 6 — Epiphany.
January 12 — Anniversary of Prohibition.
January 25 — Conversion of Paul.

BIRTHDAYS

January 6, 1412 — Joan of Arc.
January 17, 1706 — Benjamin Franklin.
January 18, 1782 — Daniel Webster.
January 25, 1759 — Robert Burns.
January 31, 1797 — Franz Schubert.

EVENTS

January 1, 1863 — Emancipation Proclamation.
January 24, 1908 — Boy Scouts organized in Britain by Baden Powell.

Great Texts and Their Treatment

THE REV. WILLIAM TAIT PATERSON, D.D.

THE CLOSED BOOK

"He closed the Book." Luke 4:20.

Jesus in the synagogue in Nazareth. The reading of the Scripture. The closing of the Roll. Why did the evangelist notice this detail?

The Figure of the Closed Book

What use will we make of its suggestiveness?

The teachings of 1929. The failures have their message.

Some books when closed cannot be reopened:

Childhood: we never recapture it.

Youth: when spent it is gone.

The Year: ends finally on December 31.

Some books are closed even when open!

The book of Life: are we reading and understanding?

When 1930 opens will we read with open eyes?

The Bible: is the Holy Spirit interpreting to us?

Some years ago something went wrong with the telegraph line between London and Peterborough, England: the messages would not go through. On investigation the linemen found, between Glington and Market Deeping, a snake four feet long coiled round the wire. His body was ruining the connection. Is there some snake, some wrong thing, some sin coiled up in our hearts keeping God's messages from coming through?

When Jesus Closed the Book

We should take note that it was Jesus who closed the Book, and that it was the Bible He closed!

The prophecy of the coming of Messiah was the one great message of the Book:

Why did not Jesus read a long passage, perhaps some historical record?

In this brief word from Isaiah there was enough to enable them to grasp the message of the Word—or miss it!

"This day this Scripture is fulfilled!"

The Book was no longer the oracle of God.

There was One here greater than the Book.

"Ye have heard that it hath been said (in the Book!) . . . but I say unto you!"

"In the beginning was the Word . . . and the Word was God."

"The Word was made flesh and dwelt among us."

1930 and Jesus! Let Him help us to read and understand Life as we go through the year, and let Him close the Book of the Years and the Book of this Life when it shall please Him.

THE OPENING OF A NEW BOOK

"And another Book was opened, which is the Book of Life." Revelation 20:12.

Vision of the Judgment. Testimony of the Books. What will be the testimony of the New Book (1930) we are just opening?

The Volume of Character

See 1 Corinthians 4:3-4, and "The Four Men" by James Stalker, the first chapter of which is a study of the passage in Corinthians.

Our character is somewhat revealed by our way of regarding judgments of men. "The Shallow Way: anxious about men's judgments, indifferent to God's; the Manly Way: anxious as to own judgment on self; the Apostolic Way: anxious as to God's judgment."—*Dr. Stalker*.

Let us open the volume of our own character and see ourselves.

The Volume of Influence

Newell Dwight Hillis has a chapter, "Influence and the Atmosphere Man Carries." Let us open the volume of our influence and see what is therein. The atmosphere exerts a pressure of fourteen pounds to the inch. What is the pressure of the atmosphere we carry and in what direction?

We are influential! "He himself may be utterly unconscious of this exhalation of moral forces, as he is of the contagion of disease from his body. But if light is in him he shines; if darkness rules he shades; if his heart glows with love he warms; if

frozen with selfishness he chills; if corrupt he poisons; if pure-hearted he cleanses."—*Hillis*.

The volume of our influence is open: what is its message for 1930?

The Lamb's Book of Life

Here is the final book. What does its opening signify for us?

Martin Luther's vision of the Tempter with great rolls containing the record of his life written by his own hands. "It is true; but write across it all 'The blood of Jesus Christ cleanseth us from all sin!'"

A saving faith includes a knowledge of our own weakness; judgment through Christ; conquest in Christ; and a growing, ascending and abounding life in Christ.

"Judged out of those things which were written in the books." What shall we write in the New Book of 1930?

CAN WE DO WITHOUT GOD?

"The fool hath said in his heart, There is no God!" Psalm 14:1.

The world is growing "more comfortable." Men are more self-reliant, more confident that mankind can care for itself. Law no longer recognizes "acts of God." Today there is a scientific control of life, a using of the knowledge of the operation of natural laws. The magic flying carpet is rolled up and stored away; an aeroplane crossed the Atlantic in sixteen hours and twelve minutes!

Our attention is called to the different treatment of epidemics. In the seventeenth century during an epidemic in New England the churches were filled with praying people. In the twentieth century during an epidemic they were ordered closed. Not God but the health commissioner; not religion but science.

Do men need religion? Can we do without God?

Facts and Their Interpretation

Science is concerned with facts; religion with their interpretation spiritually. Experience is made up of two elements: the happening, and its interpretation, including our reaction to it.

Two men are told they have only a few months to live. One crumples in fear. The other rejoices in hope.

This is one of the distinctive and significant elements in human life. What are events to the animal? In man's life?

The interpretation is the great thing.

Life and Its Interpretation

Students quizzing teacher, "What is the use of religion anyway?" To one the world is "a mechanical process in which we may discover no aim or purpose whatever." To another "the heavens declare the glory of God." The difference lies in the interpretation.

One writes of "The Luggage of Life." Where are we sailing? What cargo have we aboard? Shall we deliver that cargo, or jettison it? Are we looking for annihilation? Or are we saying, "All we have willed or hoped or dreamed of good shall exist?"

One has said, "Man cannot live in a universe of uninterpreted facts." There is a consequent need for religion. In the 18th century "Christianity had one foot in the grave." The Wesleys brought their religious message and Christianity revived. In the 19th century Ingersoll said he would give the church just fifty more years to live. The church in her history never made such progress as she made in these fifty years.

Can We Do Without God?

Science deals with actualities, not their values. Science gives power. What will man do with it? Henry Ford in the manual issued with Model T said, "There is more power under the engine hood than the average man ought to have at his command."

Science has not taken trouble and sin out of the world, nor has it given man power over them.

What man needs most is spiritual power, and that comes from fellowship with God.

LOOKING OUT FOR NUMBER ONE!

"Lot chose him all the plain of Jordan." Genesis 13:11.

The story of a man whose eye was always open for the main chance, always looking out for Number One.

The world largely approves of this. "Get while the getting's good!" "Here for what we can get out of it!" "Every man for himself and the devil take the hindmost!" (When the devil takes the hindmost the man next in front becomes the hindmost, and so on!)

In this man's case it led to destitution and disgrace. He looked out for Number One and it led him to moral degradation, financial ruin and family disaster.

Abram and Lot

Leaving Ur, Lot was in the group. Again leaving Haran after the death of Terah Lot goes with Abram into Canaan, into Egypt and back to Canaan.

Abram prospered and Lot shared in his prosperity. Their wealth was in sheep and cattle and tents.

With their prosperity there came an increasing need of pasturage. There was friction between their herders.

The decision to separate.

Lot's Choice

The generosity of Abram. Lot given first choice.

Life is a matter of continual choices. The Bible is a book of choices. "Choose ye!" Moses: Joshua: Ruth: Christ. Every choice momentous. Followed by consequences of great moment.

Here Lot is at the crossroads. Eastward stretched the plain of Jordan, knee-deep in grass, well-watered, "a garden of the Lord." Westward the bare hills of Judea carried no invitation to a man who must think of his cattle and his profits.

Lot made his choice quickly. He "chose him all the plain of Jordan."

Looking Out for Number One!

No doubt Lot congratulated himself and thought Abram an old fool for "passing up" his privilege

and his chance. But how does it look after three thousand years and in cold print?

It looks very worldly and very selfish. Abram had made Lot, had given him his chance in life, and this is his gratitude — "grab everything in sight!" Yet he wasn't through with his uncle! The Bible's first war was fought over Lot. (Genesis 14.)

It was very worldly. Sodom was in the plain of Jordan and Sodom was an evil city. Lot dwelt outside the city at first. Then he moved inside: the children needed the advantages! Then he accepted civic office. He identified himself with the city.

What of the church? What of safeguards for his family? What of God?

Destruction of Sodom. Death of wife and mother. Drunkenness and degradation of daughters.

Another young man on a hilltop viewing the kingdoms of the world. His choice of God led to Calvary and to the salvation of Man.

Robert Louis Stevenson tells of making a new home in Samoa. He had need of many things, among them coffee. A native boy appeared bringing coffee. Said Stevenson, "Great is your forethought!" Answered the boy, "Great is the love!"

Lot lacked love. Love filled the life of the Christ.

A NEW YEAR RESOLUTION

"And this will we do, if God permit!" Hebrews 6:3 (use first three verses).

"Wherefore:" forgetful Christians. Hebrews 5:12.

The First Principles of Christ

Three steps:

Conversion — "Repentance . . . faith," v. 1.

Initiation — "Baptism . . . confirmation," v. 2.

Doctrines — "Resurrection . . . judgment," v. 2.

The first three steps, but not the last. Not neglect but build upon. The foundation is laid once, not over and over.

Born On to Full Growth

We change the figure. It is not so much a walking-tour, as a setting sail. The exhortation is to "shove off." Thayer: "of persons borne in a ship over the sea." "The thought is not primarily of personal effort . . . but of personal surrender to an active influence." — *Westcott*.

Sailing ships and the Trade Winds. We should put ourselves in the way of the spiritual Trades.

To make the most of the Christian revelation we need:

1. Reverence — GOD speaks.

2. Commonsense — He speaks to US.

Then He expects us to go forward as His Word reveals possibilities of human character.

"We shall be like Him!" This is the complete Christian.

Like Him in self-reverence; in complete character; in knowledge of God.

"Greater things than these shall ye do!"

The Resolution

"And this will we do, if God permit!"

Make use of the means of grace: Bible; Prayer; Church.

Give ourselves to meditation and thought.

Spend ourselves in Christian service.

THE MATTER OF CONVERSION

"Know ye not that the unrighteous shall not inherit the kingdom of God? . . . And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." 1 Corinthians 6:9-11.

The word "conversion." "Except ye be converted and become as little children—" The boy converts a drygoods box into a doghouse. The English converted the Old South Church in Boston in 1775 into a riding school.

So Jesus says, "You are living for the wrong things. Turn around and start with fresh clean purposes like little children." It is the changing purpose and direction of life.

The Fact of Conversion

Conversion is a proven thing in life and character; it is not merely a change in thinking, but in character and life. Examples: Paul; Bunyan; Newton. Read "*Down in Water Street*," "*Drydock of a Thousand Wrecks*," Begbie's books; "*Varieties of Religious Experience*." Here is an Oxford graduate, drunken and impure, converted in the bedroom of his father's rectory while reading "Natural Law in the Spiritual World." Next day was drunken in the harvest field; the day following at noon made the first prayer in twenty years. From that soundly converted, saved. ("The Fact of Conversion," Jackson, page 66.) Read the testimony of Samuel Hadley of the Water Street Mission.

But there are those neither drunken nor impure who yet stand in need of conversion. There are examples such as Paul the Apostle; John Wesley — had it not been for that golden hour 8:45 a.m., May 24, 1738, there had been no world-wide Methodism; Thomas Chalmers who experienced a definite and effective conversion after several years in the ministry.

This positive fact has been seen in communities, as well as in lives of individuals. A Cornish miner asked for the explanation of the temperate lives of people in his community, answered, "There came a man amongst us and his name was John Wesley."

The Once-Born

Children of Christian homes. The value of Christian training in home and church.

The benefits of education as against revivalism of purely emotional type.

"And Such Were Ye"

The fact of sin. John Morley rebuked Emerson because he made light of "that horrid burden and impediment on the soul which the Churches call sin, and which, by whatever name we call it, is a very real catastrophe in the moral nature of man." Dr. Tholuck wrote from Germany to Dr. Pusey, "Our preachers having got rid of the Christian

doctrines, are now insisting with much earnestness upon the importance of taking regular exercise."

Sometimes it is necessary to insist on this fact of sin, even to the point of becoming disturbing. The incident in the synagogue in Capernaum (Mark 1:21-28). This was disturbing, but it awoke many to the fact that such unclean spirits dwell in men and had to be gotten away.

There follows then as also necessary the conviction of the sinfulness of sin. Sin must be seen as a personal offence against God. When we see the glory and honor of Christ, then we shall see the offence of sin.

Conversion is the soul's return to God. Each soul will journey home by the road that lies open before him. The city of God has gates on all sides.

What is your personal problem in this matter? You know and God knows. God in Christ can help you through.

THE CONVERSION OF PAUL

There is an interesting study of Barnabas, who vouched for Saul of Tarsus before the college of the Apostles, as "The Man of Generosity" in "Bible Types of Modern Men" by W. Macintosh Mackay (Doran), page 89. Dr. Mackay speaks of Barnabas as being "in a real degree the maker of St. Paul." This might suggest an interesting and brief series on "The Makers of St. Paul: Gamaliel; Stephen; Ananias; Barnabas."

SHALL WE PUSH CHRISTIAN PROPAGANDA?

(The conversion of St. Paul and the Epiphany season offer rich opportunity for the discussion of Christian missions. Here is a suggested outline.)

"Go ye therefore, and teach all nations." Matthew 28:19.

Overheard in a Y.M.C.A. lobby. First lad, "This is Foreign Work Week. The toughest week in the Building!" Second lad, "Yes, and the most unpopular!"

This is true even in our churches. It raises some questions.

Is Our Religion Worth Exporting?

"In view of the great evils and the unsolved problems which we are facing in our own country, how are we justified in undertaking foreign missions to other lands? . . .

"Each religion may be tested by four standards — its conception of God, of man, of duty and of destiny. Christianity in its primitive and purest form contains four dynamic concepts: one God, as a loving heavenly Father of all men; one humanity of universal brotherhood, undivided by race or rank; one Savior, revealing the nature of God, the duty of man and the way of life, in the self-sacrificing service of love; one destiny, in the realization of personal life, abundant, expanding and eternal, and of social redemption, in the building of a Christian social order."—"Facing the Crisis," Sherwood Eddy (Doran), page 151.

In our practice of our religion we may not be worth exporting, but the religion revealed in the New Testament is.

Have We the Right to Export Our Religion?

Setting aside the question of worth.

Should we not leave the Hindu, Chinaman, etc., with his present religion? Has it not served him all these generations? Will it not serve him in the future as well, considering his needs, as Christianity?

What have these native religions meant in human life and progress? Consider China: moribund with ancestor-worship; India: tied with the chains of caste; Africa: paralyzed by fetichism.

We find in these lands almost beyond belief, hunger, filth, degradation, ignorance, superstition. We find Christianity lifting them. Shall we then abandon them?

Have Missions Accomplished Anything?

"The missionary enterprise in the one hundred and twenty-five years of its modern history has altered the whole fashion of thought of great areas of the world. . . .

"It has resulted in the relief of more suffering and the healing of more disease than any other single activity in human history."

The case of Dr. Wanless at Miraj, India. When a pre-medical student in Toronto a little girl dying of tuberculosis gave him her entire fortune — forty cents! He was to use it to help little children elsewhere in the world! His story increased the forty cents to eight hundred dollars. With that he began his work in Miraj. Today there are forty acres, thirty or forty buildings; he has treated over half-a-million patients, performed nearly 100,000 operations, many thousand for cataract. Out of his medical school have gone nearly two hundred medical students to travel all over southern Asia.

"It is a simple fact that as one looks out over the world today the educational system of well-nigh every great non-Christian country was built on foundations laid by missionary hands." (Above by Robert E. Speer.)

Shall We Push Christian Propaganda?

It is the expressed command of Christ.

There is the evident need of humanity around the world.

There are the accomplishments of the present work.

The picture by Watts: "Sic transit gloria mundi" — so passes the glory of the world. A bier, the silent form covered by a shroud. Emblems tell

the story of the life. A man of wealth, fond of art, with the best culture of his day. To tell his story the painter has painted around the three sides of the picture these three inscriptions: "What I spent I had; what I kept I lost; what I gave I have."

Consider our Christianity in the light of these inscriptions and then answer our question, "Shall I push Christian propaganda?"

GREAT PRAYERS OF THE BIBLE

In the study of the following prayers one should consider (1) why they prayed, (2) for what they prayed, (3) were their prayers answered?

Secret Prayers

Jacob — Genesis 32:24-30.

Moses — Deuteronomy 9:25-29.

Samuel — 1 Samuel 15:11.

Daniel — Daniel 6:10.

Jesus — Mark 1:35.

Peter — Acts 10:9.

Cornelius — Acts 10:30.

Short Prayers

Solomon — 1 Kings 3:6-9.

Elijah — 1 Kings 17:21.

Jabez — 1 Chronicles 4:10.

Hezekiah — Isaiah 38:3.

The Publican — Luke 18:13.

Jesus — Luke 23:34.

Stephen — Acts 7:60.

Long Prayers

David — 2 Samuel 7:18-29.

Solomon — 1 Kings 8:22-53.

Ezra — Ezra 9:5-15.

Daniel — Daniel 9:3-19.

Habakkuk — Habakkuk 3:1-19.

Jesus — John 17:1-26.

Paul — Ephesians 3:14-21.

The above series will be found in "The New Midweek Service" by Edmund E. Prescott (Cokesbury Press), page 82.

THE EPIPHANY: Themes and Texts

Light in Darkness — Luke 1:79.

The Abiding Presence — Exodus 33:14.

The Gifts of the Magi — Matthew 2:11.

Fishers of Men — Matthew 4:19.

S.O.S. — Acts 16:9.

Vision of a Redeemed World — Luke 2:30, 31.

The Wonderful Christ

THE REV. W. S. BOWDEN

A few years ago I preached a sermon on this theme, using as a text words found in Isaiah 9:6: "His name shall be called Wonderful." It is not my purpose to reproduce here any part of that sermon. I am thinking just now of some sermon themes and texts.

Every faithful Christian minister exalts Jesus Christ. The theme of the Christian ministry is Jesus Christ. The application of the teaching of Jesus Christ may well be a hobby with the preacher. Whatever the subject announced may

be the true preacher is ever holding up Jesus Christ as the great Example, Teacher, Worker, Saviour, Lord and Master.

Once in a while it would be a good thing for every preacher to present a series of sermons for the purpose of presenting a portrait of the Christ of God. Twice during the progress of my ministry thus far I have done so, and each time that I endeavored by the use of these specially prepared sermons to present the beauty and glory of the Son of man, who is also the Son of God, I noticed

an increase of interest in the services. I am planning at this time a fresh series of sermons devoted to a study of the Christ.

It is remarkable how some subjects open up as one devotes time and study to them. I had thought of preparing six sermons on Christology, but find that there are more things that I want to say in presenting the many-sided character of the Perfect Man than can well be put into six discourses. So some of the themes and texts will be held over for some future series of sermons, the Lord willing. As suggestive material I tabulate some of the result of my recent study.

The Prayerful Christ — Luke 22:41.
 The Troubling Christ — Matt. 14:26.
 The Enthroned Christ — Matt. 25:31.
 The Borrowing Christ — Mark 11:3.
 The Confident Christ — Matt. 16:28.
 The Expectant Christ — Heb. 10:13.
 The Enriching Christ — Rom. 10:12.
 The Indignant Christ — John 2:15.
 The Steadfast Christ — Luke 9:51.
 The Emotional Christ — Luke 19:41.
 The Aggressive Christ — Isa. 59:18, 19.
 The Conquering Christ — Rev. 6:2.
 The Indwelling Christ — Eph. 3:17.
 The Purposeful Christ — John 18:37.
 The Persistent Christ — Isa. 42:4.
 The Triumphant Christ — Luke 24:5.
 The Unexpected Christ — Luke 24:15.
 The Optimistic Christ — John 16:20-22.

While the principal material for these sermons must be from the four gospels and the prophetic Scriptures which are classed as messianic, there is also a wealth of illustration to be gathered from the field of human experience. Some other themes which I have not worked out as fully, and which may be similar in some respects to those already tabulated I note below.

The Approachable Christ.
 The Contemporary Christ.

The Incomparable Christ.
 The Unrecognized Christ.
 The Compassionate Christ.
 The Indispensable Christ.
 The International Christ.
 The Undiscouraged Christ.

It is my firm conviction, based upon a number of years of careful observation, that the proneness to belittle the doctrines of Christianity is to a large extent due to ignorance about the Founder. An intelligent study of the history, claims and character of the Wonderful Christ would result in interest and confidence in the doctrines of Christ. To know Christ is better than to simply know about Christ, but one must know about Christ before coming to know Him. We need not know all about Him before we know Him, but there is no danger that any of us will know too much about the Christ.

We sometimes sing: "More about Jesus let me know." We do well to dwell upon His earthly life, to think often of the crucified, risen, ascended Christ and coming King. While we think of the love and meekness and humility and condescension and sympathy of Jesus Christ, we need also to dwell upon the severity of Jesus as illustrated in a number of incidents recorded in the four gospels. A study of Jesus as the Master of Silence would be profitable. "The Lost Christ" is the theme of one sermon which is in print. I would suggest a few more themes.

The Royal Christ.
 The Lonely Christ.
 The Joyful Christ.
 The Heroic Christ.
 The Abiding Christ.
 The Keeping Christ.
 The Patient Christ.
 The Peaceful Christ.
 The Imminent Christ.
 The Uplifted Christ.
 The Obedient Christ.

Pericope Suggestions

THE REV. CHARLES G. AURAND

Epiphany Evidences

Epiphany season, really beginning on January 6th, completes the first major cycle of the Church Calendar. In one portion of the Church it is still commemorated as the Christmas festival, and at one time its observance did actually antedate that of the Nativity. The word is derived from the Greek and literally means "to show upon" with the connotation of Manifestation. Believing that Jesus was baptized upon the 6th, it marks the beginning of His public career and "manifestation." These lessons are to reveal the innate glory of Jesus Christ, the Son of God. The season is peculiarly adaptable for emphasis upon missions. "God so loved the world." It is festal and not penitential in character.

The Circumcision and the Name of Jesus (New Year's Day)

Epistle, Gal. 3:23-29. The Church does not directly recognize the civil calendar though the lections nearly always lend themselves, without disconnection and

distortion, to such treatment. Circumcision took place on the eighth day and was the rite by which Christ was made subject to the law of Moses. However, with the coming of Christ, who is the fulfillment of the law, the epoch of the law is ended, the epoch of faith is initiated. Now in Christ all men are free, "free from the law of sin and of death" (Rom. 8:1, 2); all men are one, all (?) partitions are laid low; all men have the same *heritage*, high rank as "sons of God." Parenthetically, what is the place of the law today, of baptism, of faith? "If you belong to Christ," then you may confidently face the New Year, knowing that, demanding *holiness* (vs. 27), it shall yield *happiness*.

Gospel, Luke 2:21. Holy Name Day. "Jesus, Name of Wondrous Love" (W. W. How). It is the authorized name (Matt. 1:21); it is an excellent name (Psa. 8:1), because it reveals His mission upon earth; it is the name of *supremacy* (Phil. 2:9-10), for He must be superior to all other interests in life; it is an *indelible* name (Col. 3:17), for its imprint must be stamped

upon speech, business, and the vesture (Rev. 19:16) of life. Will it be all this to us in 1930? And when we pass through the cemetery gates of death into life, will Jesus' name be blazoned on its portal? "All hail the power of Jesus' Name." Another angle, He was made subject to the law for all of life, to what law or laws must we conform?

Second Sunday After Christmas. January Fifth

Epistle. 1 Peter 4:12-19. Have you suffered in 1929—"for the sake of Christ?" If so, then: 1. You are sharing the sufferings of Christ; 2. You are blest of God in them; 3. You are honoring the name of Christ by them; 4. You are standing the test and judgment of God through them. If this "test of fire" and judgment were applied to 1929, where would we stand? If judgment began at the house of God, what sifting would there be in my Church? And remember, the righteous are *hardly* saved, the godless not at all, for "what will be the end of those who refuse God's news?" (in 1930). Those who would look forward and press on "must *intrust* their souls—and *continue* to do what is right."

Gospel. Matthew 2:13-23. The narrative spells Persecution and Protection. What are the distinctive forces of today that seek men's lives to destroy them? Are there no Herods searching for our children? Perhaps they are within as well as without the home. The Home, Church, State, Industry, Labor, Life, are being threatened and corrupted by greed and lust. Yet whoever the enemies may be, however they fight against Him and us, they will not succeed. We with Christ shall finally prevail. A comforting thought for the year—I have my "Egypt." "A mighty fortress is our God" (Luther).

Epiphany Day, January Sixth

Epistle. Isaiah 60:1-6. The angels are still singing, the star is still shining. Contrasting colors, Darkness—Light. Gross darkness, deep-dyed as stygian waters, covered the earth. ("Divine origin of Christianity" by Storrs). Grecian philosophy, Roman jurisprudence, Jewish ceremony, had failed to dispel or penetrate its gloom. Now "the light is come and the glory of the Lord is risen," hence the darkness is disappearing. Arise, let the Light "shine," and the Gentiles and the Kings shall come to the brightness of its rising. And there are many yet to come but "how shall they hear without a preacher, and how shall they preach, except they be sent?" Is my own little world agleam with its full-orbed radiancy? Am I a beacon light to Christ?

Gospel. Matthew 2:1-12. The Manifestation of His glory to the Gentiles. Three sages, seeing His star in the east, track weary miles across the desert sand as they seek "one born a King of the Jews." At last they come—to Jerusalem, but "His own" knew him not, neither politicians, clerics, intelligentsia, nor scientists. They could only refer the inquirers to Bethlehem. Again the star appears before them until they come to the house where the young child was. How little does that verb of motion reveal the aspirations, the hardships, the sacrifices, the perils, the earnest quest of devout souls. Nor are they to be disappointed for they come to the "house of bread" and are satisfied. "Blessed are they who hunger . . . they shall be filled." Finding themselves in the presence of the Babe they prostrate themselves and *worship* Him, and this despite the unroyal character of his surroundings and the incomprehensible circumstances of His birth. Truly the heart yearning of a man is not sufficed by the revelation in nature but only by the revelation in nature's Maker. (John 1:3.) Themselves first, their gifts follow as a part of their worship and an expression

of their joy for they *give* unto Him gold, frankincense and myrrh.

Are you following the Star Trail to Christ?

First Sunday After Epiphany. January Twelfth

Epistle. Romans 12:1-5. Romans 12 and 13 supply the epistle lessons for the first four Sundays in Epiphany. They present an outline of Christian ethics. Observe the parallel between Gospel and Epistle. As the boy Jesus set aside his life for His Father, so must we "present our bodies a living sacrifice," as He learned the will of Father and mother, so must we "prove what is . . . the will of God." Three marks of the Christian are set forth—holiness, humility, harmony. The first is Godward, attained by not conforming life with this world, and by transforming it through the perfect will of God. The other two are manward and constituting the desiderata of Church life. Paul takes the human body as the best example of the articulation of one life with another. Are you in Fashion or in Favor?

Gospel. Luke 2:41-52. A glimpse of Glory, a flash of "Light." The first word from his lips, the first dawn of Messianic consciousness from his heart, the first act of self-dedication from his life. The formative years are come, many a boy has been *lost* at this age. Here is one in the making who has found his place in Church and Home. Youth had not yet come to the time when it could flippantly reject the values contributed by these institutions. It is an ideal development, normal and complete, marked by obedience and growth—physical, intellectual, social, spiritual. Do moral imperatives have a place in life, perhaps provide a solution for the so-called youth problem? How conversant is our youth with the beliefs and practices of the Church?

The Second Sunday After Epiphany. January Nineteenth

Epistle. Romans 12:6-16. The picture of the Christian life is further drawn. There are *gifts* of personality to be *utilized*. They may differ according to divine grace, or of measure of faith (Goodspeed), or in field of service. This is a field of stewardship. There are also *qualities* of heart to be *developed*, such as a love that is genuine, a devotion that is complete, a fervor that is flaming, a steadfastness that is immovable, a kindness that is broad, a sympathy that is deep, a humility that is honest.

Gospel. John 2:1-11. His Glory is evidenced resplendently in a miracle. The section continuing its bearing upon the various phases of life, presents in this lesson the relation of Christ to marriage, the home, the joys of life. He, unlike John, is no ascetic. He could rejoice with them that rejoice, weep with them that weep. Consider seriously what enters into the Art of Home-making. House furnishings are not home furnishings. What are the conditions essential to happiness in the Christian home? Such a house-guest may be a friend indeed, when unforeseen situations are confronted. Here His help was timely and effective as always. So impressive was this miracle as proof of his power and of his mission that it became a sign (John), very literally pointing the way to Jesus, for "his disciples believe in Him" (vs. 11).

Third Sunday After Epiphany. January Twentieth

Epistle. Romans 12:16-21. A fine treatment of an everyday problem, how shall the Christian act when he has met with an injustice? 1. Be above reproach, see that you have done nothing to warrant the wrong visited you. 2. If at all possible, maintain a peaceful demeanor. 3. Do not seek to avenge the injury done you; do not pay back evil for evil. God will repay.

4. Conquer evil with good by the coals of fire method. Be magnanimous. 5. Above all, watch that your spiritual character and poise are not broken down. Be not overcome of evil — overcome evil.

Gospel. Matthew 8:1-13. If the preceding Gospel is an Epiphany of Power, this is an Epiphany of Grace, an exercising of that power over sin and the destructive forces of life. To such an Epiphany was he called by the prophet (Is. 61:1), by such He gives answer to John (Matt. 11:5). It is the beginning of a healing ministry financed by *love*. He is in life, He is a part of life, hence "He lives in these realities of life; He is not there and aloof from them; He shares them; they

touch Him, He touches them." When life presents a need, temporal or spiritual, there is an "I will" of compassionate sympathy and helpfulness. What of you? Moreover, there is no divorce of word and work as with us, for Jesus had just come down after delivering His sermon on the Mount. The miracles have much in common. Leprosy is typical of the character of sin; paralysis, the curse of sin. The faith of the two men is humble and trustful, really quite extraordinary. The cure is immediate and complete. Altogether there is only one physician for the world's ills, *Jesus*; only one remedy, the spiritual dynamic of *faith*; only one healthful factor in social life, a *renewed* man.

Methods of Church Work

Parish and Pastoral Plans
Pointers for Your Bulletin

Church Advertising
Matins and Vesper Services

Music for Choir and Organ
What the Readers Say

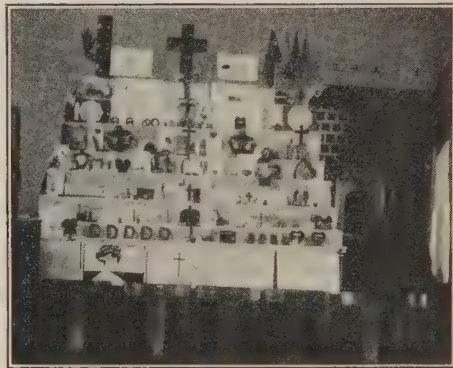
OBJECT SERMONS

For some eight years I have used object lessons for five minutes before the regular sermon both morning and evening. I have carefully saved every idea I could get hold of, also all the books I could get on the subject. I have made the most of these myself. The drawings were made by different people. There are over a hundred in the picture and nearly sixty of them are my own making. I have a shop, also access to a pattern shop. Only three or four of the lessons are original. I use other's ideas and make them for myself.

This display was used on Rally day at both the morning and evening services. An unusually large number of children were in attendance. These object lessons have been the direct instrument in the salvation of souls, also they have been a great help in increasing attendance at the services. Children want to come to the services and the parents will not let them come alone in many instances and they will come with them.

One other plan I have used is every so often I

have a series of sermons with the use of a large chart. This method has been a great help in



Church attendance.— L. P. Rockwell, Pastor First Baptist Church, Mayville, New York.

The Churches of Dayton Cooperate

The churches of Dayton, a city of nearly 200,000 population, have proved to their complete satisfaction that cooperation focuses the moral force of the church of Jesus Christ in a most effective manner.

The Dayton Council of Churches was organized in 1915 when 32 of the Protestant churches of the city accepted membership. The number of churches now cooperating is 77, that is, 90 per cent of Dayton Protestantism. Each church is entitled to send as its representatives the pastor and two laymen.

An executive committee composed of 25 mem-

bers acting with the executive secretary do the work of the Council between sessions.

What Can a Council of Churches Do?

Very, very many things; far more than was accomplished when each church merely expressed its unsupported opinion or laid out plans regardless of what its neighbors were doing.

The great achievement of each year is the city-wide evangelistic campaign. After discussion in open meeting the details are worked out by each pastor in cooperation with the secretary of the Council. Chief reliance is placed on the personal canvass by members of each church. The pastor is advised to select these campaigners and to train them where necessary.

The campaign is simultaneous in the churches that are members of the Council; it makes a deep, abiding impression. With the fewest exceptions the Protestant churches cooperate to the fullest degree. All thought of turning back to the single church revival meeting in an independent effort has been wholly abandoned. Comity and cooperation are fixed elements in the Dayton churches.

City-Wide Activity

Other matters of city-wide importance are in the hands of, or actively supported by, the Council: religious education in the public schools, ministerial retreats, conferences on social work, plans for boys' work, campaigns for national relief funds, appointments for addresses by national or trans-atlantic personages, and a hundred other matters.

Thanksgiving

It is the custom on Thanksgiving for the Protestant, Catholic and Jewish faiths to unite in a general appeal through the newspapers, supported by the Mayor's proclamation, for all citizens to join in praise and worship.

Good Friday

One of the outstanding religious services is that held on Good Friday, where practically all of the churches unite in a three-hour observance. These meetings began as a single service. Last year four services were held, sixty ministers taking part. This year it is planned to increase the number to five meetings.

But a very considerable part of the Council's activities reaches far beyond the organized work of the local churches. When asked what would result if the Council were abolished and the secretary said: "The moral influence of the churches would be largely decreased."

Citizenship

The Council endeavors to keep the Church absolutely free from politics, yet candidates for public office — national, state and local, are constantly seeking to secure the goodwill and support, so far as it can be given, of the religious forces of the city.

The Council deals with everyone according to his character and past record. It confines itself entirely to a statement of facts, and then leaves the matter in the hands of the people. It seeks to give every man a square deal; and for this reason holds the confidence of even those who may be unsuccessful in their ambitions.

One federal official when asked to support a candidate for a federal office turned to the Council's representative and said, "Does your organization sanction this nomination?" The reply was, "Yes, that is why I came with the chairman of the committee." "Very well," said the official, "I will support him also, but would have refused had you said 'No.'"

By using its influence tactfully the Council has been able to secure several moral reforms in the city and county. Some undesirable candidates have been persuaded to withdraw from the race, and others have been prevented from securing office. Today practically all of the official family are good, conscientious men, many of them active in the life of the churches.

This has all been accomplished through the endeavor to create and direct public opinion. Political parties are recognizing the fact that they must present worthy men for office if they expect to be successful.

Splendid cooperation is obtained from the police department and the sheriff's office in our endeavor to keep things clean. The secretary has the friendship and confidence of those in charge and his wishes are carried out as far as possible and in accordance with law.

Unobtrusively the secretary occasionally attends the sessions of the city commission. The mayor is very courteous in granting the secretary the privilege of the floor to present any business which he may have, sometimes breaking into the pro-

ceedings in order that the secretary may not be unduly detained.

Man after man will stop the secretary on the street and inquire what the Council is saying or doing about this or that. On all the major civic committees the Council is called on to name a representative. This is recognition of the commanding position of the Council because it represents the intelligence and moral judgment of the churches of Dayton.

The churches have discovered their power. They rally in a most gratifying unanimity under the leadership of the Council. Despite some handicaps the pastors recognize the value of the Council's work and when the word for an advance is actually to be carried out they are in their places.

The Executive Board

The Executive Board is made up of the president of this corporation, the treasurer of that one: strong men of greater Dayton are honorably represented in this body. A more virile, resourceful and responsible group of business men and citizens cannot be found in any city of the United States; a few of the best of them are leading the Protestant churches of Dayton.

The Secretary

But the secretary must be introduced: the Rev. Daniel Brownlee, D.D. On the retirement of the previous secretary, Rev. I. E. Deer, in 1925, he was most heartily chosen to the leadership of Dayton Protestantism. He had been a pastor for 30 years previously; of that period fifteen years had been spent in the city. For a long time, therefore, he had been well acquainted with Dayton and its problems.

His outstanding qualities are unobtrusiveness, soundness of judgment, fairness, courage and fidelity to duty. He has won the confidence of men in all walks of life as few can do. Last year the daily papers of Dayton printed in all 200 pages of information about the Dayton churches. At the current rates this publicity would have cost the churches \$22,000. The opening of these columns was, to a marked degree, owing to the tact and trustworthiness of the executive secretary.

One of the chief joys of his office is the frequent conferences with individual ministers. He hears the stories of grief as well as those of joy. His advice is often sought. He smoothes out many a tangle and inspires courage.

He saves the churches in countless matters by sifting out worthy propositions from the mass of proposals brought to him. What once was quickly and often unwisely sanctioned by a new resident of the city occupying some pulpit is now referred to the secretary of the Council. He is not hasty or prejudiced; he makes his own investigations, collects the data and submits them to the judgment of those who summon his aid. The Council acts as a general clearing house and bureau of information on religious matters for the city.

As never before the churches of Dayton of all faiths have come into their own. They cooperate with the community chest and with every organization that labors for the moral, religious and cultural welfare of this great city. The Council of Churches of Dayton and its worthy secretary, Dr. Daniel Brownlee, have so well served the community that their places are secure in the esteem of all worthy citizens of Dayton.— *H. L. Latham, A.M., S.T.D.*

The Preacher's Program for 1930

We present a program for the New Year because we believe in keeping something ahead. It is not enough to wait in the sweet spirit of anticipation or to mourn in the climate of discontent. The New Year will be largely what we make it. God has set before us many precious promises concerning a new day, and judging from what the years have already brought us, we have no reason to be doubtful or disappointed.

Nothing quite sustains our enthusiasm like a program which anticipates the accomplishment of certain definite things for the Kingdom of God. It drives the dull monotony out of life, and prevents our falling into old familiar ruts where we often get faint and weary before the day is done. Having something set before us keeps our faces toward the sunrise.

New years come and go and yet this world keeps young. Its life is being constantly renewed. The promise of the prophet is: And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. New years, new lives, have little to do with time; they have everything to do with the Spirit. Pentecost brought not only a new era and a new Spirit to the Church, it brought a loyal Leader to people everywhere. This will be a blessed New Year for all of us if we are led by God's Holy Spirit into the uplands of a new experience where we too may see visions and dream dreams.

The New Year of grace, 1930, looms large in the Christian calendar. Many of the churches are already planning elaborate programs commemorating the nineteen-hundredth anniversary of the descent of the Holy Spirit. This is significant when we remember that things of the Spirit have had so little consideration on the part of the Church. This will be a good year for us to remember the "fruits of the spirit" and to lay special emphasis on the things most vital to the Christian life. Instead of considering first our machinery, our money, it would be wise to think of love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

To commemorate fittingly the coming of the Holy Spirit let us go back to Apostolic days, the days when the "upper room" was the secret and the source of power, remembering their unity and their love. The only way by which the Holy Spirit can come again is through the children of the Church. We believe many are hungering for deeper devotional living. I have just been reading a letter from a college student who expressed the hope that their pastor would cease his semi-political preaching on things apparently popular and deal with things pertaining to the Bible and the Spirit. If this hunger is in the mind of youth how much more might we expect to find it in the minds of those of maturer years:

"Come Holy Spirit, heavenly Dove,
With all thy quickening power,

Come shed abroad a Saviour's love,
And that shall kindle ours."

In the following program, which we believe will add much to the culture of the soul life, one whole month with the exception of Children's Day is set apart to encourage special reference to the coming of the Holy Spirit. The only way to make the month of June to count in this matter is to begin on the First of January, or more particularly right now. It is the same Spirit that must characterize all our preaching. The stated Communion services should afford a splendid opportunity to encourage the coming of the Spirit which we so much need.

It is not for me to predict what the results would be if we together should permit the Holy Spirit to lead us in all that we do; I do know, however, that it would be a New Year! A Year such as we have never seen before. Our altars would be crowded with earnest seekers after God; and instead of merely looking for a new industrial atmosphere, or some subtle political move we should be anticipating the Spirit which moves the mind and heart of man, and folks would be really and truly converted. Was it not this that happened at Pentecost? It is that Spirit, and that Spirit alone, which can usher in a New Year in the fullest sense of the word.

With the Church of Christ there lies an unparalleled opportunity through the New Year. From everywhere the cry comes for a new spirit, in education, in politics, in the unity of the Church—for what is unity if we have not the unity of the spirit, the spirit of Christ? The new spirit, if it comes at all, must come in the person of the Holy Spirit, the Spirit of God.

We may be assured that if through the New Year we shall often be found renewing our Covenant in the assembly of prayer, God will renew our strength, not in numbers only, but in every individual soul. Shall we not wait at the throne of heavenly grace until we hear God saying in that still small voice: "Receive ye the Holy Ghost."

Preacher's Program for 1930

January

5. Today Decides Tomorrow.
12. When Faith Prevails.
19. Life At Its Best.
26. The Master's Memorial (Communion).

February

2. The Promises of God.
9. Men Who Made History (Lincoln).
16. The Beauty of Holiness.
23. Mighty to Save.

March

2. The Privilege of Prayer.
9. The Leaven and the Loaf.
16. A Healing Ministry.
23. Visions and Tasks.
30. With God in Gethsemane (Communion).

April

6. To Give or Not to Give.
13. The Climate of the Cross.
20. The Light of Easter Life (Easter).
27. Mortals and Immortals.

May

4. Does Civilization Need Religion?
11. Redeemer or Alternative—Mothers of Men.
18. The Sower.
25. The Noble Living—The Heroic Dead (Communion—Decorations Day).

June

1. The Holy Spirit.
8. Christ and The Children (Children's Day).
15. The Price of Power.
22. Things of The Spirit.
29. The Law of The Spirit.

July

6. National Safety (Special Patriotic).
13. The Spirit of Worship.
20. The Inner Road to God.
27. The Crisis of The Cross (Communion).

August

3. The King's Highway.
10. Builder's of The Church.
17. Songs of Life (Great Hymns).
24. The Splendor of God.
31. The Gospel of Hope.

September

7. Spiritual Unemployment.
14. Love's Harvest.
21. Life's Crowded Ways (Missionary).
28. In Remembrance of Me (Communion).

October

5. Stewardship For All of Life.
12. What Is Christian Education?
19. Building a World Friendship (Missionary).
26. Choosing Your Life's Work.

November

2. Teaching Temperance.
9. We Are Debtors (Armistice Day).
16. Christian Neighborliness.
23. The Gift of Gratitude (Thanksgiving).
30. This Is My Body (Communion).

December

7. Public Worship and Private Devotion.
14. Christian Citizenship.
21. Seeking the Lost (Christmas).
28. Life's Crowded Years.

— The Rev. Lewis Keast.

Advertising The Church

PUTTING MY CHURCH IDEALS ON BILLBOARDS

The Rev. W. Gracey Montgomery

Everybody coming into our town or passing through it, sees a brief message directing their thoughts to our church. The message-ettes have caused much favorable comment, and what is better still, have attracted people from every direction to the ideals and purposes of our church. Six main highways enter our little city; and just inside the corporation limits, we have erected a large billboard on each highway. The boards are painted white; and in bold, black letters, each one presents a distinct and different message-ette to the visitor and passerby.

In preparing these message-ettes, we attempted to blend such factors in psychology, religion and humanity as we thought would make a basic appeal to everybody. And because of the many restrictions and limitations such advertising involves, we found it no easy task.

1. We have several other churches here; and, of course, nothing could be placed on a billboard which might be construed as reflecting in any way upon another denomination. Thus the ethics of such advertising had to be carefully considered. One wrong word on any one board might tear up everything, and engender a bad spirit in all the families of the various churches. One difficulty then, was to prepare a message-ette which would hold my own church before the public in a special way, without at the same time, having a single trace of the partisan or denominational spirit.

2. Each message-ette had to be readable as we run. That eliminates all long words at once, and any words making a show at learning. As much as possible, it had to be unique and different. In these days nobody looks at the commonplace. Thus, such words as "welcome," and "invite" are tabooed today. They mean nothing; and about all they do is to irritate people in this high-tensioned age. It always hurts an institution to advertise the obvious. It were better for a pastor to say nothing than to put his church before the public in trite phrases.

3. Words which annoy the public should have no place on a billboard. For example, we saw the other day a church billboard with the word "Stop" written in large letters at the top of it. It was the most prominent word on it. We stopped and read the message under it, which was an invitation to attend the services in a certain church. Now, if I were a layman on some busy errand and were to run up against a stop sign like that, my reactions would be against the church it was advertising.

It also occurred to me that such advertising should hold up the ideals of the church without being theological or doctrinal. Its appeal should be to all creeds and faith; and such message-ettes should strike notes fundamental in every life.

Another important matter was to study the life of each community bordering the city in order to prepare the best possible message-ette to be seen by the people coming into town from that direction.

This would include a knowledge of the religious faith of each bordering community, a knowledge of their traditions, habits of life, church attendance, social status and customs peculiar to themselves. For be it remembered, our aim is to hold up our own church to these bordering communities, and it cannot be done by antagonizing any of their customs or notions. Indeed, this is one of the biggest phases to be considered in billboard advertising.

And now for the signs themselves which we are using. These message-ettes can, without doubt, be improved upon by many of my readers; and I give them here only to illustrate what I mean by putting my church ideals on billboards. Perhaps your church might hold up different ideals. Or your location or denomination might call for a different phrasing. In my case, I happen to be pastor in the Methodist Episcopal denomination, but the general idea will work in one denomination as good as in another, provided one keeps denomination out of it.

I use four short lines on a board, having large letters put in block form. Such an arrangement is easy to read and pleasing to the eye. At the end of the highway over which most of our travelers come, and facing them, I have this message-ette:

STRANGERS FIND

Oakland
Methodist Church
HOME-LIKE

And this is what we try to make it. The ideal here is that of making those who may be sojourning in our city, feel as free and natural as in their own home—and to cure them of any

home-sickness they might feel. We use the name of our town in each message-ette in order to localize the appeal. The name of your town or church will give it added force.

On another highway we have this message-ette:

IN LIFE or DEATH

Oakland
Methodist Church
A FRIEND

The ideal here is that of service to all regardless of creed or circumstance. It does not mean that we want them to serve us, but the church wants to serve them.

At the end of another highway we have this:

COME TO
Oakland
Methodist Church
AND BE HAPPY

The ideal here is to make religion a thing of joy, and church going a pleasure instead of a duty. In dealing with young life, our policy is to draw instead of drive; to make church life and worship so attractive that youth and age alike may seek it even as honey bees seek apple blossoms. Our aim is to send everyone away from church feeling better than when they came.

On another board near the edge of town, and facing a community of various religious faiths, but where many of its people have not been attending anywhere, we have this message-ette:

FAITH, HOPE, LOVE

Abide in
Oakland
Methodist Church

Our ideal here is to make the entire membership a living expression of Paul's description of Christianity. And since faith, hope and love are fundamental, there is nothing partisan or sectarian in this appeal.

Near the end of another highway entering our city, and facing a community which has no church of any kind, and a people who have taken but small interest in religion we have this:

GOD LOVES YOU

Is Gospel of
Oakland
Methodist Church

This appeal is to the principles of fair play found in every one; and a reminder of God's attitude even to the irreligious and careless. It also reveals to every passerby the essence of the gospel as expressed by this particular church, leaving each one to choose for himself his own particular denominational beliefs. The ideal here is that of presenting to the unchurched and to the religiously indifferent of that section the fact of God's love for them and us as the important thing; and to impress this idea upon our entire constituency is, indeed, one of our major ideals.

On another road entering our town, we have this message-ette:

Oakland
Methodist Church
Offers

PEACE, COMFORT, REST

The ideal here is, that we strive to offer those who come to us the great satisfactions of life. Perhaps in attempting this, we fail to a large extent. And yet if results are measured by the numbers who come, and the calls we get for tender, loving service, we have not wholly failed.

I am certain that in attempting to put the ideals of our church on billboards, has brought us a prominence and an extension of service which we otherwise could not have had. It has increased attendance, stimulated interest, crowded our services with new faces and projected our influence for several miles into the surrounding territory.

Matins and Vesper Services

SPECIAL DAYS FOR JANUARY

(Civic and Religious)

The Rev. J. R. T. Lathrop, D.D.

I find the month of January exceedingly fertile and have worked out a varied program leaving to you to choose the parts you wish. I am quite surprised to discover so much of far reaching value in a study of this nature.

Motoring in the hills of Southern Indiana I inquired of a lad the direction to a certain place. He answered, "Follow the three live-wire line." I did and arrived.

JANUARY abounds in historic material:

From January 1, 1815, to January 31, 1863, there were forty-seven battles.

The United States flag was raised January 2, 1776.

The following notables were born in January:

Alexander Hamilton.
John Hancock.
Salmon P. Chase.
Robert E. Lee.
Daniel Webster.
Benjamin Franklin
James G. Blaine
Stonewall Jackson.
William McKinley.

The American Revolution ended January 20, 1783.

The Emancipation Proclamation took effect January 1, 1863.

National Prohibition went into effect January 17, 1918.

What a live-wire line is here. Shall we tap it and get its dynamic?

Watch-Night

Shall there be a Watch-Night Service, December 31st? If so, for whom shall we watch if not the Holy Spirit? For what shall we watch if not a deepening interest in the moralities and spiritualities? Here, then, is our goal.

Shall it be for old or young? Let us say for the young, the high-school and college groups. The program shall be built by the pastor and the department leaders of the young peoples' organization.

Here are some suggestions:

Assemble at 9 p.m. for two hours of social life. Thirty minutes of fellowship, getting acquainted. Thirty minutes for games. Thirty minutes of music. Thirty minutes of a literary program, in which Tennyson's "Ring Out the Old, Ring in the New," should be recited. Directing these four activities are four different persons.

No refreshments save entertainment.

At 11 p.m. the pastor takes charge. Thirty minutes of instruction, asking and answering questions if preferable. The last half-hour a serious call to meditation and consecration.

At 12 m. the breaking forth of joyful song.

Happy New Year. Good night.

New Year's Day

Morning

January, 1930, is Wednesday, so that the New Year's sermon must be on the last Sunday in December, 1929. The pastor may take for his theme:

"The White-Life — Keeping the Pages Clean."

Here is fertile soil to be made fallow for the seeding. Opportunity for the preacher to strike deep; for many habits, motives, attitudes, ideals, goals, must be uprooted, changed, if our people are to attain. "Excelsior" is a good slogan. Text: 1 Cor. 9:24. "So run that ye may obtain."

January is the beginning of days — another chance. Three questions may profitably be asked and answered:

1. Shall I be content with the better or contend for the best?
2. What shall be my attitude to my work, my fellows, my God? For our attitudes mark what we are.
3. What shall be our program?
Intellectual?
Social?
Economic?
Spiritual?

Recalling that what one does, that he is. And what one aspires to be, that he wishes to become. "Love is the root of creation."

Count Zinzendorf said: "Christ is my passion!"

Shall he be Mine? Ours?
Will you covet His fellowship?
Through all the days,
Over all the ways?

Hymn.

Benediction.

*I assume that hymns, music, and the order of service will give to such a sermon its proper setting.

Evening

(The usual order of service.)

Fore-word: The Emancipation Proclamation was issued by Abraham Lincoln, September, 1862, and took effect January 1, 1863.

Theme: MAN, the HANDI-WORK of GOD.

Text: So God created man in His own image; in the Image of God created He him.—Gen. 1:27.

Lesson: Isa. 65:1, 2, 3.

A Backward Glance

In 1850 there was in Alabama a population, according to a Southern historian, of 750,000, of which 330,000 were slaves owned by 30,000 men. About three-fourths of this number were

owned by 10,000 white men. To indicate the economics the exports of the state were valued at \$10,000,000 annually while the imports were less than \$1,000,000. Alabama was typical of all the southern states. In the entire South there were some over 3,000,000 slaves owned by 347,525 masters. The economic situation in 1860-61 both for the North and the South was distressing. Currents of bitter feeling were running full tide on both sides of the Mason-Dixon line.

Fortunately God had ready his man of vision, who became the liberator — both of the South and of the North. For after the proclamation, land throughout the nation became free from slave-labor. The white man of the South needed deliverance and obtained it.

Today both North and South are one nation, under one flag, one constitution, have one loyalty, and constitute one brotherhood.

In the light of these tremendous realizations let us lift up Christ as *Our* liberator from all oppressions. That is the message. Fasten to it. It is Magnetic.

Discussion:

I. *Man Is Still in the Making.* He is not wholly free. Yet is there industrial oppression that cries for justice. The "Man With the Hoe," by Markham, is not the only distorted and over-burdened, and cruelly wrong Son of Toil.

"The Cry of the Children," grinding at the mill, still is heard.

Will man emerge? Yes, when Christ the Liberator truly is received by industry and society. Write that in gold.

II. *Christ the World's Emancipator.* Isa. 65: 1, 2, 3.

Here is his program. He accepted this in the synagogue of His own town, Nazareth. Luke 4:18-22. All classes are included. For sin, poverty, disease, have fastened man to a bondage from which he can never extricate himself. That far-spoken word of the Christ: "The Spirit of the Lord God is upon Me, He hath anointed Me," assures man's ascendancy.

Will His program work? Our greatest prosperity, economic and spiritual, began after the Civil War. Our enlarging freedom is in brotherhood. Christ is the Emancipator with the Golden Rule. Sufficient guarantee.

III. *Our Supreme and Sacred Duty.* Is it not to conserve human life? Make it tilt the beam?

For the Christ of the first Century is the Christ of the twentieth. If he walks in Galilee he also makes his way through Samaria and on forward to Jerusalem, the center of capitalistic and scholastic life. Man's Liberator is here. His name: Christ of God. "The acknowledgement of God in Christ; accepted by the reason, solves for thee all questions in the earth and out of it; and has so far advanced thee to be wise."—Browning.

Hymn: "Where Cross the Crowded Ways of life."

In January is also the *Week of Prayer*. Any pastor can find abundant suggestion if he wishes to observe the same in the literature of the Federated Churches of Christ in America. And for sermons on the Sunday of January 5th suitable texts are suggested by them.

The adoption of the 18th Amendment and *National Prohibition*, January 17, 1918, calls for emphatic utterance and a suitable time would be either service January the 19th. Literature can be had at headquarters of the Anti-Saloon League, Westerville, Ohio.

Ring Out the Old—Ring In the New

(A Watch-Night Service)

The Rev. Wesley G. Huber, Th.B.

The Purpose of the Service

Every year a reception is given to the new members. It is held on the last day of the year because the Watch-Night Service is very impressive. People are subdued and mellowed as they prayerfully glance behind them at the past year and then gaze ahead to the unknown future. The old members get some of the new enthusiasm of the new members and they in turn get some of the spirit of loyalty from the folk who have weathered summer and winter for their church.

The Plan

At 9 p.m. we meet in the vestry of the church for an informal entertainment by the church orchestra and representatives from each society. The seats are arranged in groups. Rugs are

placed on the floor. Ferns and palms are brought in for decorations, and extra pictures are hung upon the walls, so that the effect is of one great reception room, or drawing room. At 10 o'clock the reception to the pastor and his wife and to new members of the church takes place. Refreshments are served. At 11 o'clock there is an auditorium service which this year will be in the form of a Dialogue Sermon.

How to Work the Plan

Begin as soon as possible to advertise the event. Talk up this service. Give a personal invitation to every new member. Place emphasis upon it in the church paper weeks in advance. The program committee plans every detail of the evening, so that there are no embarrassing pauses between events.—W.G.H.

THE DIALOGUE SERMON

The pastor is on the platform seated in the pulpit chair meditating. A young man walks down the aisle saying in a cheery voice, "Good evening, Pastor." The pastor responds, "Good evening, Kenneth." He is startled out of his dreams and arises to meet the young college student.

Kenneth: "You know that tomorrow I'm going back to college. I wanted to talk things over with you before I left. I went to the parsonage and your wife said that you were over here, so I came here."

The Pastor: "I am glad that you came. I have a strange custom. I like to sit and meditate about the past year's work and try to find out the mistakes I made and how I can get more of our good people at work for the Master. And then I thank God for His manifold blessings and take a flying leap into the future. I try to get away from cant phrases and make a humble and personal appeal to the Heavenly Father. The heart of the entire seeking is found in that phrase, 'the will of God.'"

Kenneth: "Why, Pastor, that's just what I want for myself! I am a young man. The future looms before me. Soon this college work will be over and I must choose what I am to do and be."

The Pastor: "Aren't you taking the engineering course in college? Aren't you planning to be an engineer?"

Kenneth: "Yes. But a few days ago I heard an appeal made by a great Christian statesman. He set my heart on fire. He told us fellows that we ought not to keep all our education to ourselves. We owed something to the countless millions who could be helped by our efficient training. He even inferred that we were traitors to civilization and Christianity if we threw our whole souls into the making of money."

The Pastor: "And he is right."

Kenneth: "I suppose that he is."

The Pastor: "And what else did he say?"

Kenneth: "He went on to say that on some of our foreign fields there was work to be done for the poor, starving outcasts by engineers and what we could do as great a piece of work as you ministers."

The Pastor: "And somehow you can't get away from the appeal!"

Kenneth: "It haunts me. You spoke about knowing the will of God. How may I?"

The Pastor: "The will of God for one person may not be the will of God for another. Each person is held responsible by God to know his will for himself. Very seldom does God speak to the masses. Very often does he speak to the 'whomsoever.' Just recently I picked up this bit of poetry which is especially appropriate:

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked and paused; He answered soft and low,
"God's will to know!"

Kenneth: "Can't you tell me in three or four distinct ways how I may know God's will in this New Year?"

Pastor: "First, by talking to One who knows. I mean that we ought always to pray. 'Seek ye first the Kingdom of God.' Prayer puts the heart and soul of man into such condition that God may speak and reveal his mind. God doesn't want broken wills or he could have easily made us as bits of machines in the beginning. He wants wills that obey the warm, persuasive power of love. How may we better know this loving will of God than by talking with him. And mark you, when he has our wills we do not retrograde. We become stronger. We go from strength to strength."

Kenneth: "It is difficult for a young fellow who has a lot of will-power to give in to another will even though the other be the very will of God."

The Pastor: "Too often what we in youth think of as will-power we find in maturity to be 'won't-power.' Tennyson out of the deep experience that came to him after the death of his friend wrote:

'Strong Son of God, Immortal Love,
Whom we, that have not seen Thy face,
By faith and faith alone, embrace,
Believing where we cannot prove.

'Thou seemest human and divine,
The highest, holiest manhood thou;
Our wills are ours, we know not how
Our wills are ours, to make them thine!'

Kenneth: "I always liked that piece of poetry."

The Pastor: "And not only may we know his will by prayer but also by reading his will in his Word."

Kenneth: "The Christians of a few decades ago often went to the Bible to decide things, but they did it in such a superstitious way. They would open the Bible at random and the very first verse they came to would be taken as the Lord's will for them. Surely you won't ask me to do that. I don't believe in that!"

The Pastor: "Neither do I believe in that. That is Bibliolatry, although God may have used his Word to reveal his will even then. But we ought in an intelligent way to search our hearts and then to search his Word. Try to find parallel cases. Discover what Jesus would do in like instance. We can at least find some of the great principles enunciated. Jesus ever sought to do the Father's will. And if we present an open and get-at-able heart we can understand what Paul means when he says, 'It is God who worketh in you both to will and to do of his good pleasure.' Jesus said, 'No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things I have heard from my Father I have made known unto you'. While at Bridgeport during some revival meetings I met an old oyster-boat captain who steered his boat with one hand and with the other turned

the pages of the Bible. Not a bad plan for you, Kenneth. Go by the Book."

Kenneth: "And so through prayer and Bible reading you would seek to know God's will? Is there any other way?"

The Pastor: "And, further, I would associate myself with godly people, who have themselves discovered God's will for themselves. And you may do that best by contact with Christian people in church. Young people's meetings and prayer meetings are especial means of grace. Harding, Lloyd George, Lincoln and a host of others liked to slip away to the quietness of a prayer meeting in order to get strength."

Kenneth: "It's not only knowing God's will. It's doing his will!"

The Pastor: "You are right. Too many of us know the will of God in a hazy way, but that does not suffice. Not only does the Bible teach, 'Ye shall know the truth and the truth shall make you free,' but the truth is to be known personally and aright. The Scriptural passage is, 'Whom to know aright is life everlasting'."

"Will knowledge then Suffice, New Year? I cried.

But ere the question into silence died
The answer came, Nay, this remember, too,
God's will to do."

And that little poem presents the secret of success in the Christian life. We must know God's will aright, and the proof that we know God's will is the doing of his will."

Kenneth: "You know that Henry Drummond was a great favorite among college men. A graduate of an American medical college went to Edinburgh for post-graduate work. At the close of the year he went to Dr. Drummond to say 'Good bye.' The doctor's last words to him were these, 'You have lost your opportunity in Edinburgh. You are a professing Christian. You have had as a side partner in the laboratory this year the most pronounced skeptic in the entire student body, yet you have done nothing by word or example to win him to the Christian faith. I am sorry for your sake.' It was a blow to the young medical student. He finally decided to stay in Edinburgh for another year in order that he might win his fellow student as a disciple of the Great Physician. At the close of that year in meetings which were conducted by Henry Drummond that young and brilliant unbeliever accepted Christ and offered his services as a missionary. That was knowing God's will and doing it too!"

The Pastor: "So after all you are answering your own question, Kenneth. I think that God does reveal his will to those

who really want to know. We learn largely by doing. Keep on doing his will in small tasks and his will will be revealed to us for the larger tasks. A Russian traveller seeing the diligence of Lavater, said, 'Whence have you so much strength of mind and power of endurance?' And the reply of the scientist was, 'My friend, man rarely wants the power to work when he possesses the will, the more I labor in the discharge of my duties so much the more ability and inclination to labor do I constantly find within myself.' You and I recognize that his experience is true to life."

Kenneth: "I have made up my mind. Where God leads I will follow." (He rises to go just before 12.) "Good by, Pastor. May the work of the church prosper."

The pastor rises and they shake hands. Kenneth passes down the aisle of the church whistling, "Where He leads Me I Will Follow." The pastor is again seated. As he meditates the xylophone plays some church hymn and then the clock strikes twelve. A hidden soloist sings:

"Ring out the old, ring in the new,
Ring, happy bells across the snow:
The year is going, let her go;
Ring out the false, ring in the true."

When this song dies away gradually the pastor rises again and stretching forth his hands to the congregation says:

"Another year is but another call from God
To do some deed undone and duty we forgot,
To think some wider thought of man and good,
To see and love with kinder eyes and warmer hearts,
Until acquainted more with Him and keener eyed
To sense the need of man and serve
With larger sacrifice and readier hand our kind."

The lights are then turned on and an endless chain is made around the room. After all have taken hands they sing: "God Be With You 'Till We Meet Again."

ANSWERED PRAYER

Song—"What a Friend We Have in Jesus"

Congregation

Verse of Scripture from memory

Volunteers

Song—"O For a Closer Walk With God."

Congregation

Season of short prayers

Volunteers

Scripture Lesson—James 5:14-20

What has been your experience in relation to prayer?

What have you received in answer to prayer?

(Let any who will speak)

Song—"Take Time to be Holy."

Congregation

Solo—"The Beautiful Garden of Prayer"

Address—"Answered Prayer"

Leader

Outline for Address

How powerful is prayer! Let us notice the things that are necessary to answered prayer.

1. If you would have your prayers answered you must be a Christian. You must live righteously day by day. "If I regard iniquity in my heart the Lord will not hear me." Sin in the least degree is a barrier to answered prayer.

2. Knowledge of the Divine will be necessary to answered prayer. The Christian desires above every thing else the accomplishment of the Father's will. "Not my will, but Thine," is ever his cry. How can we know the will of God? By reading the Bible. Then, the Holy Spirit is the revealer of God. He takes the deep and hidden things of God and reveals them unto us.

3. In order to have our prayers answered, we must desire the thing prayed for supremely. "What things soever ye desire when ye pray believe that ye receive them and ye shall have them." What did you ask God for today? Did you desire it after this fashion?

4. The last element of answered prayer that we consider is faith. The verse just quoted reveals to us that to desire we must add faith. What are you asking God for? Do you really desire it? How strong is your desire? So strong that you are willing to sacrifice other things to obtain? Do you believe that God is able and willing to grant the thing asked of Him? Do you have that faith in God that enables you to help answer your own prayer?

Let us follow Christ daily, meditate on his Holy Word desire his will above everything else, and have faith in God and upon the authority of the Divine our prayers will be answered.

Song—"Sweet Hour of Prayer" *Congregation*
Benediction.

— J. N. Rowland, San Antonio, Texas.

Music for Choir and Organ for January

Prelude

Echo Bells — *Brewer*
 Benediction — *Hollins*
 Beside Still Waters — *Coerne*
 From Starry Spaces — *Dunn*
 Legende — *Friml*
 Pastoral (Second Suite) — *Rogers*
 Early Morn — *Bartlett*

Antiem

Blessing, Glory, Wisdom — *Lansing*
 O Worship the Lord — *Hollins*
 O That I Had Wings — *Havens*
 The Lord is My Light — *Speaks*
 O Mother, Dear Jerusalem — *Shelley*
 God, Who at Sundry Times — *Stewart*
 This is the Day — *Shubert-Schnecker*
 The Lord is Loving Unto Every Man — *Garrett*

Offertory

I Thank Thee of My Father — *Spross*
 Thine O Lord is the Greatness — *Macfarlane*
 Send Out Thy Light — *Gounod*
 Ave Maria — *Schubert*
 A Dream — *Lynn*
 Two Angels — *Whiting*
 Andante — *Wely*

Postlude

Allegro Maestoso — *Kroeger*
 Recessional — *Johnston*
 Grand Choeur — *Galbraith*
 Toccata in D Minor — *Nevin*
 Marche Romaine — *Holloway*
 Allegro Pomposo — *Holloway*
 Postlude in B Flat — *Hamer*
 Finale (First Sonata) — *Borowski*

What the Readers Say

Mr. J. M. Ramsey, Editor *The Expositor*:

I have just finished reading your editorial in recent issue, "A Modern Hans Christian Anderson," and want to thank you for it. Your frankness and sincerity is encouraging. We need more just such daring courage as you indicate in your editorial. Good for you! Keep up the good work.

Such stuff as Dr. Stelzle's article is making it mighty hard for some of us to accept the leadership of the Federal Council. We "younger men" want to be broad but not all of us want to be flat. My father, a hard-working Missouri farmer, taught us boys to stand for something if it took the skin off. The older I grow the more wisdom I see in his homely philosophy. It seems to me that church leaders should cease trying to be popular and try a little harder to be right and decent. Out here in Missouri some of us still know that some of the movies are indecent and it does not go good with us to have some good Doctor tell us that our taste is perverted or that we are so childish that we do not know.

Thanks to you for your brave editorial. I stand with you for honesty and decency. Sincerely yours,

J. H. Stidham,
 Pastor First Christian Church, Monett, Mo.

Dear *Expositor*:

Inclosed find my check for \$3.25 for my subscription for another year and a copy of the *Expositor's* Annual for 1930. I do not know just when my subscription expires, but I have written you a number of times that I cannot do without your valuable journal for ministers and to keep it coming until you are served notice to stop. It certainly gets better with each and every issue.

Having used your Annual for 1929, I can say that it is an invaluable desk companion and I do not want to be without it. Am anxious to see if 1930 is a better book than 1929. It seems impossible, but the way you have been improving the *Expositor*, I can believe and look forward to almost any improvement. If it were possible to be better than the best, I would say that you would accomplish it. I have taken *The Expositor* since 1915.

Sincerely yours,
 Chas. W. Donaldson,
 Presbyterian Church, Montpelier, O.

Thanks, my dear Ramsey MacDonald, no I mean, Joseph McCray Ramsey, for the very pronounced forward step you have taken in the December issue of *The Expositor*. I've been hoping for just such an advance step for some time; now you have put your best foot forward and the value of *The Expositor* has been much enhanced. You are still in the van. Well, a

right merry Christmas and prosperity during 1930 is my parting wish.

Rev W. U. Helfrich,
 Christ Reformed Church, Bath, Penna.

My dear Brother Ramsey:

The copy of the *Expositor's* Ministers Annual for 1930 has come to hand. Thank you. I appreciate the Annual beyond words. Especially the new arrangement for the Pericopes appeals to me. The Annual should be in the hand of every minister in our land, regardless of denomination. *The Expositor's* Annual for 1930 has no equal on the market and has with this year broken its own record over the previous year. Wishing you God's blessings in your work, I am, most cordially yours,

George S. A. Eyrich,
 Lutheran Pastor, Zumbrota, Minn.

F. M. Barton Company:

Please accept my sincere thanks for the copy of the *Expositor's* Annual for 1930 which I have received this morning.

To my humble mind it is an advance on the splendid 1929 edition, which I think speaks volumes. The prayers which you have inserted will prove to be of great help, I am sure. Excellent! Wishing you every success and again thanking you,

Joseph T. Ruston,
 Congregational Church, Clarkson, N. Y.

Dear Brother Ramsey:

The 1930 Annual came. Wonderful, wonderful book! A spring in a dry, thirsty land! You are doing the ministers and churches of our land a valuable service through the Annual. Yours in the Christ,

Frank L. Cox,
 Church of Christ, Mineral Wells, Texas.

Dear Sirs:

Inclosed you will find a check for \$3.25 for the 1930 *Expositor's* Ministers Annual and *The Expositor* for one year. Please start my subscription to *The Expositor* with this month. I have taken the magazine before and always found it very helpful. I am sincere in stating that I think it has all other ministers' magazines beat and I have heard other Methodist ministers express the same. Yours sincerely,

Rev. J. E. Harbin,
 Bruceville, Indiana.

Young People and the Church

Plans for Working with Young People

Religious Education

The Portals of 1930 THE REV. ROBERT A. HUNT

A PAGEANT Presented in

First Methodist Church Dallas, Texas
First Methodist Church Enid, Oklahoma
First Methodist Church Lebo, Kansas
Washington Avenue Methodist Church Kansas City, Kansas

By Special Request

Copies have been sent to South America and South Africa and
Missionaries will present this New Years

FACING THE NEW YEAR

The Voice (Behind the Scenes — The Minister should take this part.)

The Old Year is dying. Soon it will be gathered to the many years and centuries that have preceded it, and will be remembered only as a period in which we failed or succeeded in life's purpose. It is well to pause and look backwards for a few moments before we allow it to leave us; to profit by the mistakes we have made and to carry with us what little inspiration it may afford. Not only is it well to look back, but we shall look forward to inquire what the future holds for us. Let us pull aside the veil that we may see in advance the possibilities that await us in 1930. Not one of us but that hopes to make a better personal record in 1930 than we made in 1929.

How has the year been spent? Let each one answer for himself. It began with such wonderful possibilities; such magnificent dreams for ourselves, and with vision of great development along many lines. Has it been a disappointment to you? Is there cause for rejoicing or for tears? How have you spent the year of 1929?

(Strains of some popular number played on piano or organ.) Enter girls representing PLEASURE dressed in sport suit carrying tennis racket or ukulele. (A flippant attitude makes this character real.)

Pleasure (Laughing.)

Well — I have had a good time this year. I resolved at the beginning of the year that I would have a good time if I did nothing else, and believe me I have had nothing else but.

This year has just been one round of parties and picture shows and all the things that have kept life from becoming monotonous.

They say the old year is about over. Why should I care? I'll make this new year of 1930 hold more of enjoyment for me than the old one yielded. I'll begin where I am leaving off and I DECLARE NOW THAT 1930 SHALL BE JUST A CONTINUATION OF MY GOOD TIME.

That's about all there is in life anyway. When you eat and sleep (and the less of sleep the better) and have good clothes to wear and lots of friends and life is just a continual merry-go-round of pleasure — that's all anyone could wish for, I guess and I am going to have JUST THAT.

They needn't talk to me about settling down to a quiet life. None of your graveyard scenes for me. Young people have a right to a merry time.

As for me I'm not crying because the old year is going. LET IT GO. It is old and worn out anyway. Throw it away as you would an old sack that is empty, or an old tree that is worn out. It's no good anymore.

I WELCOME THE NEW YEAR OF 1930 because it will bring with it new thrills. Ta-ta folks, I must be going. I hope you get as much fun out of 1930 as I did out of 1929.

(Starts out lightly, but halts and becomes interested and assumes a serious attitude as the voice speaks and listens until it has finished.)

Voice

"Remember now thy Creator in the days of thy youth while the evil days come not nor the years draw nigh, when thou shalt say, I have no pleasure in them."

"Rejoice in thy youth and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou, that for all these things God will bring thee into judgment."

"It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to heart. Sorrow is better than laughter for by the sadness of the countenance the heart is made better."

"The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth."

"It is better to hear the rebuke of the wise than for a man to hear the song of fools. For as crackling of thorns under a pot so is the laughter of the fool; This also is vanity."

"I said in my heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure, and behold this is vanity."

"Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man."

"Pleasures are like poppies spread
You seize the flower, its bloom is shed;
Or like the snow fall in the river,
A moment white — then melts forever.
Or like the borealis race,
That flit ere you can point their place;
Or like the rainbows lovely form
Evanishing amid the storm." (Burns.)

"Out from thyself, thyself depart,
God then shall fill thy empty heart.
Cast from thy soul life's selfish dream,
In flows the Godhead's living stream." (Scheffler.)

Go — careless soul, enter the portals of 1930, but remember thou that it holdeth for thee more than a year of pleasure. Remember that a selfish soul seeking only its own pleasure and gratification is displeasing to God. Go — but seek the better way of life, and God shall bring thee to a better satisfaction than ever thou has dreamed. Go — but consider thy way and thy purpose in life.

(Pleasure moves off the platform slowly, and down the aisle with bowed head, while a voice sings "Careless Soul, what then?" Or quartette sings "Have you forgotten God.")

(As the character moves off — the next one comes on reaching center of platform as music ceases.)

Business Man

(Young business man, prosperous looking, overcoat and hat, gloves in hand. As he talks he removes his overcoat and hat.)

Well — I have just come from taking an inventory of my stock and possessions. A year ago I started out to make a financial success this year. I have worked hard and given my whole time and attention to business. AND IT SHOWS RESULTS. I am well pleased with my business and with myself this year. My bank book shows a very comfortable balance and the business is in a very prosperous condition. I TELL YOU IT PAYS TO TAKE CARE OF YOUR BUSINESS INTERESTS. I want to be known as a thrifty young man. I crave the reputation of being a long headed business man — one who is successful in the financial world.

Maybe I have worked too hard. Maybe I have put too much of my time and thought into business. But it takes this to make a success.

I have made very few friends during the year because I have been too busy for social engagements. I used to be a worker in the Epworth League but that had to be dropped in the interest

of business. I go to church on special occasions, such as Easter and Christmas, but a young man just beginning his business career must put his business first and all else second.

Some day when I have established myself firmly in the commercial world and become a leader in the community I will seek connection with some good church. Then I will have time for social engagements.

BUT NOW — my first thought is success in my chosen field of business. This has been my policy in 1929 and I see no reason for changing it in 1930.

The Voice

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

"What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

"The ground of a certain rich man brought forth plentifully, and he thought within himself saying, What shall I do because I have no room where to bestow my fruits. And he said, This I will do, I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat and drink and be merry."

"But God said unto him, 'Thou fool, this night thy soul shall be required of thee. Then whose shall those things be, which thou has provided.'"

"So is he that layeth up treasure for himself and is not rich toward God."

"Lay not up for yourself treasures on earth where moth and rust doth corrupt and thieves break through and steal, but lay up for yourself treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal."

"Extol not riches then, the toil of fools,
The wise man's cumberance if not snare; more apt
To slacken virtue, and abate her edge
Than prompt her to do aught to merit praise."
(Milton.)

"Riches are the pettiest and least worthy gifts which God can give to man. What are they compared to God's word, to bodily gifts, such as beauty and health; or to gifts of the mind such as understanding, skill and wisdom. Yet men toil for them day and night and take no rest. Therefore God commonly gives riches to foolish people to whom he gives nothing else."
(Luther.)

"Riches, honors and pleasures are the sweets that destroy the soul's appetite for heavenly food."

"Go thou, young man, thou who are freighted with ambition and worldly aspiration, enter the portals of 1930 but remember that a man's life consisteth not of the abundance of the things which he possesseth," but that life is to be measured by the friendships we form, the joy we bring, the sympathy we manifest, the good we do unto men, and this is all determined by the characters that we develop. Thou has sought first during 1929 the things of the world expecting to add to a successful business life the things of the Kingdom of God. Go, enter the portals of 1930 but reverse your program. Seek first the things of God and then shall thou have a reasonable expectation of having material success added.

One Verse "What shall it profit the Brother."
(Solo) (Young man listens.) (Business man moves slowly out the aisle as the choir sings one verse of "Take Time to be Holy.")

Enter Disappointment

(Young man poorly dressed, and much dejected air. To be spoken very slowly.)

"They say the year of 1929 is almost gone. I care not. It has brought to me only disappointment and a sense of failure. Every venture of the year has gone wrong. I can't understand it. Others seem to have made good and I do not know why I have failed. Even my friends have proven untrue during the year. Those in whom I have placed my confidence have betrayed my confidence. Right boldly have I held up my head during these months and tried to look the world in the face but it has all been useless. I am not sorry to see the old year go for it has not been a friend to me. It is all well enough to tell me to be hopeful for the new year, but why should I expect the new year to be more friendly than the past one. I can see no brighter prospects before me anyway. It will be the same old story over again. Opportunities come to others but they seem to pass me by. I suppose I will have to try again but I feel more like giving up the struggle. This is an unfriendly world any way. Nobody cares for me, and there is no reward in goodness. I have tried to go straight and be honest but I almost question at times whether this policy pays after all. I

have seen young men do dishonest things this year that I would not stoop to do and they have not been detected and seem to have succeeded by so doing. What's the use? What's the use?"

(Leaves the platform but stops and listens at the sound of the Voice.)

The Voice

"Fret not thyself because of evil doers, neither be thou envious of the workers of iniquity."

"For they shall soon be cut down like the grass and wither as the green herb."

"Trust in the Lord and do good and verily shalt thou dwell in the land and verily shall thou be fed."

"Commit thy way unto the Lord, trust also in him and he shall bring it to pass."

"Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way because of the man who bringeth wicked devices to pass."

"Cease from anger and forsake wrath, fret not thyself in any wise to do evil. For evil doers shall be cut off; but those who wait on the Lord shall inherit the earth."

"I have seen the wicked in great power, and spreading himself like a green bay tree."

"Yet he passed away and lo, he was not, Yea I sought him but he could not be found."

"Mark the perfect man, and behold the upright for the end of that man is peace."

Young man thou too art entering the portals of the new year 1930.

The story thou dost tell is indeed one of sadness but rather than enter the new discouraged let the failures and disappointments of the old year serve as your guide and inspiration for the future. "We mount to heaven mostly on the ruins of our cherished schemes finding that our failures were successes after all."

Failure is often God's own tool for carving some of the finest outlines in the characters of his children; and even in this life, bitter and crushing failures have often in them the germs of new and quite unimagined happiness.

Remember, O Youth, that he only is exempt from failure who never makes any endeavors.

Go, O Youth, but remember that over all there is a Great God who is a loving Heavenly Father, who will, if you put your trust in him and follow his leading guide you through the new year, and He is your refuge and strength a very present help in time of trouble.

One verse "Be strong, we are not here to dream, to play, to drift."

(Disappointment leaves, Choir sings softly "God will take care of you.")

Enters Sorrow

(Dressed in black and face partly veiled.)
(Spoken with great pathos in voice.)

I care not for the future. All that is dear to me lies in the past. All my hopes and ambitions are buried in the days gone by. I lived for love. That love was mine. How I rejoiced in it. But when it was sweetest it was taken away. In the noontime of my life it became dark. I have stood beside the open grave and it has seemed to me that life contained nothing more for me. I have wept bitter tears, until my pillow was drenched. My cheeks have been sealed by the hot tears running like rivulets. Oh that time could be turned back instead of going forward. I care nothing for the new year. It has nothing for me. My life is burdened and there is no hope.

Voice

"Why are thou cast down O my soul, and why are thou disquieted within me. Hope thou in God. Hope thou in God, for I shall yet praise him who is the health of my countenance and God."

"The path of sorrow and that path alone
Leads to the land where sorrow is unknown
No traveller ever reached that blessed abode
Who found not thorns and briers in his road." (Cowper.)

"Sorrows gather around great souls as storms do around mountains; but like them, they break the storm and purify the air of the plain beneath."

"Sorrow is the handmaid of God, not of Satan. She would lead us as she did the Psalmist to say, 'Who will show us any good?' That after having said this we may also say 'Lord lift up the light of thy countenance upon us.'"

"Sorrow is not an accident occurring now and then. It is the woof which is woven into the warp of life, and he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is."

Go forth through the portals of the new year 1930, Sorrowing Soul, saying:

"I thank thee Lord that all my joy
Is touched with pain.
That shadows fall on brightest hours
That thorns remain.
So that earth's bliss shall be my guide
And not my chain."

And with this spirit in so meeting the new year, God will give thee "beauty for ashes, and the oil of Joy for mourning."

(Sorrow walks slowly down the aisle while solo voice or quartette sing "Come ye Disconsolate.")

Enter The Sinful Soul

I dare not look back. Don't speak to me of 1929. It has been one long revelry in sin.—I have wasted my life.—I have lived for self, and yet look what I have done to myself. I have broken the commandments of God. I have forfeited my friendships.—I have broken the hearts of my loved ones.—I have been untrue to my better impulses.

I care not to look back. There is no satisfaction in reviewing the past.

Yes—there have been times in the past year when good impulses have surged through me. I have thought it would be fine to live right, but evil associations have always overcome me.

I am ashamed of myself tonight—yes, ashamed of myself. I dare not lift my face. My sin is ever before me.—It haunts me in the night.—My own shadow startles me during the day.

O that time might turn back to the day that I stood at my mother's knee, with the purity of a little child, with the love of a mother thrown around me.

Ah—my wasted years.—My blasted hopes! O for a soul to rise in me that the man I am might cease to be. And yet it is no use. It is no use trying. There is no one to help. I have made so many good resolutions and they have all been broken.

I suppose I too will have to enter the portals of this new year, but it is with no hope in my heart that it will bring any thing of good to me. It will be the same old life over again. I can't help myself, and there seems to be no help for me.

The Voice

"Sinful soul, thou dost not need to despair. There is hope for thee. Christ Jesus came into the world not to call the righteous, but sinners, to repentance. Though your sins be as scarlet, they shall be as wool, though they be red as crimson they shall be as white as snow."

"Seek ye the Lord while he may be found. Call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts and return unto the Lord for he will have mercy and unto our God for he will abundantly pardon."

"Every day is a fresh beginning

Every morn is the world made anew.

You who are weary of sorrow and sinning

Here is a beautiful hope for you

A hope for me and a hope for you.

"All the past things are past and over
The tasks are done and the tears are shed.

Yesterdays errors let yesterday cover

Yesterdays wounds that smarted and bled

Are healed with the healing which night has shed.

"Yesterday is a part of forever

Bound up in a shield that God holds tight

Of glad days and sad days, and bad days, which never

Shall visit us more with their bloom and their blight

Their fullness of sunshine or sorrowful night.

"Let them go since we cannot relieve them
Cannot undo and cannot atone;

God in his mercy, receive and forgive them

Only the new days are our own

Today is ours and today alone.

"Every day is a fresh beginning

Listen my soul to the glad refrain

And, spite of all sorrow and old sinning

And puzzle forecast and possible pain,

Take heart with the day and begin again."

Enter the Portal of 1930, dear soul, and remember that God will give unto thee a clean record for the asking and remember not to stain it by any questionable actions of thy life this year.

Quartette sings softly, "Softly and Tenderly Jesus is Calling," or "Though Your Sins be as Scarlet."

The Voice

Can it be that there is nothing in the souls of these disturbed spirits that will respond to the good and the true and the worthy while in life? Surely their better natures will prevail? Surely the voice of God calling will find a ready response in their souls.

Surely they will face this new year with determined resolution that they will make amends for the past.

Let us hope that they will turn from the mistakes of the past. To them and to every one the opportunity is calling in the new year to live a better life and do a better service to God and Humanity in the new year.

Choir sings one verse of "Jesus is Tenderly Calling," or "Jesus Calls Us O'er the Tumult."

As choir sings the one representing Pleasure comes slowly down the aisle with a triumphant air, reaching the platform as the verse comes to a close.

Pleasure speaks

I have had a new vision of life. I lived for pleasure and for self last year. This new year of 1930 I shall give myself for Christ and others. My new year's motto shall be: "NOT TO BE MINISTERED UNTO, BUT TO MINISTER."

"Take my life and let it be
Consecrated Lord to Thee
Take my moments and my days
Let them flow in endless praise."

WILL YOU JOIN ME IN MAKING OUR LIVES COUNT FOR MORE IN 1930?

Voice

May the Lord bless thee and make thee a blessing.

(Choir sings another verse of "Jesus is Calling." The Busy Soul comes slowly down the aisle, reaching the platform at the close of the verse.)

The Busy Soul

I see my mistake now. I have lived for self the past year. I have put business interests first. I have sought material things with all my heart and energy. There has been no room for spiritual values to enrich my life.

From this time on I will seek first the kingdom of heaven. My motto for the new year shall be: "LET HIM WHO IS GREATEST AMONG YOU BE THE SERVANT OF ALL."

"Take my silver and my gold
Not a mite would I withhold
Take my intellect and use
Every power as thou shalt choose."

Voice

"May your consecrated powers and resources bring you abundant satisfaction in the Master's service."

Third verse of "Jesus is calling."

(Disappointed Soul slowly approaches the platform with smiling countenance.)

I am convinced that the greatest thing in life is not to make money but to make a character. I am resolved not to fret myself because others prosper in ungodly ways. I will be true to the better principles of my life though all others are untrue. I shall hold up my head and face the world confidently believing that all things work together for good to those who love God. My motto for the New Year shall be: "We are workers together with God," and in such a relation there can be no failure.

"Take my will and make it thine
It shall be no longer mine
Take my heart, it is thine own
It shall be thy royal throne."

Voice

"May your partnership with God be the beginning of such useful life that your disappointments will be forgotten."

Fourth verse of "Jesus is Calling."

Enter Sorrow, but with her black robes changed to white.

Sorrow

I have changed my robes of mourning for the garments of rejoicing, and I have also changed my attitude towards life. I have only added to my own sorrow by my continued grief but I have robbed the world of the sunshine that I might have scattered. I am resolved not to be absorbed in my sorrow but to rise above it with the help that comes from on High. My motto for the New Year shall be: "I can do all things through Christ who gives me strength."

"Take my voice and let me sing
Always ever for my King
Take my lips and let them be
Filled with messages for thee."

Voice

"Well said, O Sorrowing Soul, for thou has already found the aim of joy for mourning and beauty is yours, for your ashes."

One verse "I Can Hear My Saviour Calling."
(The Sinful Soul enters and walks to platform proudly and with smiling countenance.)

A new light has entered my soul. I was in despair and there seemed no hope. But Jesus has spoken to me and I have heard his voice saying, "My child, thy sins be all forgiven thee." I answered and said:

"Just as I am and waiting now,
To rid my soul of one dark blot
To thee whose blood can cleanse each spot
O Lamb of God I come, I come."

"I come to Jesus as I was,
Weary and worn and sad,
I found in Him a resting place
And He has made me glad."

My motto for this new year as I go rejoicing along the way shall be, "SAVED FOR SERVICE."

"Take my love my Lord, I pour
At Thy feet its treasure store
Take myself and I will be
Ever only all for Thee."

Will you join me this new year in a resolution to live more for Christ?

Voice

"May your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

Solo Voice

"I know of a World that is sunk in shame."

All come back on the platform and Choir, Congregation and all sing together, "Have Thine Own Way Lord."

(The Pastor should be the center of this group. The lights should be turned low for best effect with light on the platform only if possible. Let the Minister make a calm, dignified appeal for the consecration of lives to the Master's service.)

THE COLLEGIAN AND RELIGION

-Forrest H. Kirkpatrick

Dean of Freshmen. Bethany College

Very often ministers have talked with me regarding the religion, or rather the lack of religion, among college students. They seem very much concerned about this matter — and perhaps rightly so. Many have mentioned cases of young people leaving home churches and after spending four years in college returning with a very evident lack of interest in the church program. Many times these students have gone off to church colleges. Then, too, the public press has been filled with so many articles dealing with this matter. The extravagant way in which college news of a sensational nature has been treated has probably furnished all of us with many a shock and added to our concern.

Over 500,000 young people are in institutions of higher learning in this country. This group represents those who have for a time at least set themselves apart to quicken their abilities and equip themselves in knowledge and skill for larger service. Most college students like to emphasize the fact that they are interested only in things intellectual, that they are individualistic and independent, in short, that they are really the intelligensia of the day. Colleges often encourage that sort of thinking.

As a matter of fact the college student is not quite so independent. He is usually a creature of the public opinion of his time. This means that he is a conformist to a very large degree. Hence, his morals, his philosophy of religion and of life represent the thinking of his contemporaries and his leaders. His ideas regarding general morality he derives from the books, the magazines, the plays, the motion pictures, and the general contacts belonging to the world of which he is a part. The fact that a college boy cheats in an examination should not indict the college or our system of education. Indeed, it is a positive indictment of our general social order with its worship of success at any price.

The general laxity in religious fervor among the collegians is likewise a reflection of the spirit of the times. We can hardly lay the blame upon the college and certainly not upon the student. It is always safe to assail "society" as the custodian of all evil and the perpetrator of all unrighteousness, but if we open an analysis of what constitutes "society" we begin to weaken in both criticism and analysis. The Church is a very important factor and powerful institution in society and certainly in the moulding and creating of religious

fervor. Its influence has evidently not counted for the one thing most vital.

Most colleges are genuinely interested in the religious culture and spiritual development of their students. College executives and faculties have made it a matter of careful study. Church colleges have been especially active along these lines, but the institutions not affiliated with religious bodies have not been far behind.

As for the process of making our college students stronger in religious feeling there are two important elements involved: (1) the nature of the religion and (2) the nature of the process. When these elements have been considered more important than blind evangelistic passion at least a better understanding of the situation will evolve.

The religion of Jesus is one of soundness and sanity, yet one of power and dynamic. Through nineteen centuries it has had an appeal and a challenge that have called the keenest minds and the noblest souls to its ranks. It has lifted men and civilizations on to a higher plane of living and thinking. It has never withdrawn from science or criticism. These have only clarified and strengthened its value. I have reason as well as faith to believe that, rightly presented, the religion of Jesus, in its simplicity and in its completeness, will ever command the allegiance of healthy-minded thinking college students.

The processes — there's the rub! In his Lowell

lectures on "The Origin of Religion," Dr. Whitehead of Harvard (in 1924) pointed out in a brief and vivid way that all religions develop in four stages. These do not just succeed one another chronologically, but rather amplify one another. They are:

Ritual.
Story or myth.
Faith or belief.
Rationalization or interpretation.

If we reflect upon this we shall see that the ones that really have influence today are the ones that have reached the fourth stage:

Judaism.
Buddhism.
Christianity.

Ministers as well as college teachers might be reminded, then, that it is only fair and constructive to present Christianity, the religion of Jesus, as an integral and all important part of the rationale of the day. No religion will arouse or fire thinking people to unflinching allegiance or creative living unless it is presented, as it rightly can be and rightly deserves to be, in the light of all of the facts of existence that are known and felt. True learning and true religion will unify in the individual soul into one harmonious truth. That truth will correlate with Life — and Life Eternal.

EPWORTH LEAGUE INSTALLATION SERVICE

The Rev. Eugene Dewey

Retiring President (*After calling the list of officers-elect, who present themselves at the chancel.*)

There stands before you a group of young people upon whose shoulders has been laid the responsibility of leadership of the young life of our church. As they accept their trying tasks, I earnestly ask for them the loyal support and loving sympathy of every Christian soul in all their work.

I commit the authority and opportunity of office into your hands with these words of the Apostle Paul:

"Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in faith, in purity. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called."

President

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. Let us draw near with a true heart in full assurance of faith, and let us consider one another to provoke unto love and good works."

First Vice-President

"Let not mercy and truth forsake thee: bind them about thy neck: write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of man and God. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

Second Vice-President

"Thus saith the Lord, in an acceptable time I have heard thee, and in a day of salvation I have helped thee: I will preserve thee, and give thee for a covenant for the people, that thou mayest say to the prisoners, Go forth; to them that walk in darkness, Show yourselves. And I will make all my mountains a way, and my highways shall be exalted."

Third Vice-President

"The Spirit of the Lord is upon me; because the Lord hath appointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; to comfort all that mourn. . . . For the Son of Man is come to seek and to save that which was lost."

Fourth Vice-President

"He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will: — that in the dispensation of the fulness of times, he might gather together in one all things in Christ, that we should be to the praise of His glory."

Pastor

My dear friends, you have been chosen by your fellow Leaguers to occupy the several responsible offices in the Epworth League of the Methodist Episcopal Church in Alpena. In accepting your offices, you are assuming the duties and the high privilege of leadership in "Young People's Work for Young People" in this church and in the community.

As you enter upon your duties, I challenge you to a real and practical consecration of your lives in the service of Him who came not to be ministered unto but to minister. May He be the inspiration of your minds in holy and pure thinking, in eager and helpful service, in world-wide vision and sympathy.

To these high and holy purposes do you pledge yourselves, and will you diligently strive to perform the duties enjoined upon you, each in his several office?

Response

We will endeavor so to do, the Lord being our helper.

Pastor

Will you be loyal to the broad interests of the whole church to the end that our Epworth League shall be a true school of training for those who must soon enter into the larger responsibilities and work of the church?

Response

We will endeavor so to do, the Lord being our helper.

Pastor

Let us pray:

Almighty God, without whose help all labor is vain, grant

Thy blessing unto these Thy servants, that with pure minds and fervent hearts they may undertake the new tasks now committed to them. Confirm the pledges of this hour, lead them in paths of growing experience and greater service, and reward them with the consciousness of Thy abiding presence, through Jesus Christ our Lord. Amen.

Officers of the Epworth League, in the name of the church now represented in me as your minister, I declare you to be duly installed in the offices to which you have been elected. I pray that the year of service upon which you now enter may abound in happy and blessed experience. If there be times of discouragement, when success seems meager, and appreciation lacking, be assured of this: your one fine and sure reward will lie in the growth in yourselves of Christian culture, and in the satisfying knowledge of good work gladly done.

THE DRAMA DRAWS

Rev. Lewis Keast

The revival of the Pageant in the public services of the Church is evident everywhere, particularly at the Sunday evening services. Our Missionary Societies, Sunday Schools, and Young Peoples' Organizations are using this type of presentation in preference to many others. It strengthens the appeal of religious truth. Religious plays and pageants are produced to meet the need of every church, both great and small.

All this goes to show that we are beginning to recognize the power of the Pageant in influencing human ideals and personal conduct. The drama began in the temple. It is religious by birth; and affords a line of social, educational and religious activity which will hold our youth to the Church and at the same time strengthen their religious faith and spiritual ideals.

Only a casual comparison between the Protestant and the Catholic order of worship will easily convince us of the power of the Pageant and its wonderful appeal in religious ritualism. It is time well spent to consider the "eye" way to the mind. Not only the things we hear, things of good report, but things that are lovely, capture the eye. Whatsoever things are lovely think on these things.

The power of the Pageant is persistent because the dramatic instinct is in all of us. In presenting a Pageant we are really capitalizing on a desire that is already in the human mind. The strength of any appeal must be based on the receptivity of the human mind. Compare for a minute a sermon you may have heard on the topic: "The Light of the World," and a certain Pageant you saw on the same theme with the tableau scene of the Manger at Christmas time. However beautiful Bethlehem may have been described in words it does not begin to compare with that choice scene in "The Light of the World."

Not very long ago our young people presented a "Demonstration" called an "Auction Sale," by Roy L. Smith (Pantomimes and Pageants). We all know how eagerly the world is bidding for our boys and girls today. This little play has a wonderful appeal. Many make their bids, even Liquor must count on the children in order to carry on: Riches, Pleasure, Education, Social Service, Ministry, Missionary; and finally God bids in the name of Jesus Christ. Every boy and girl belongs to God, by creation, by redemption.

Now is the time to look forward to the work of a new church and school year. Christmas will soon come in the calendar of time. "What shall put on?" is the question which you will be asking. Here are a few of the great multitudes that might be mentioned:

"The Pageant of The Kings."

"The Christmas Pageant of The Holy Grail."

"The Soldier of Bethlehem."

(Each of these is by W. Russell Bowie.)

"The Greatest Gift," by Katharine Lord.

"The Nativity," by Rosamond Kimball.

"Why the Chimes Rang," by Martha Race.

To derive the best results from a Pageant, or a play, or rather to derive the full power of a Pageant, much will depend on the organization. There must be a leader, or director, if you please, under whom the committees shall work. Many committees fall through because of the lack of definite leadership. The leader's spirit and mind should be in full harmony with the church, that nothing frivolous, or trashy, shall enter into its plays or programs. Select two committees: one for the care of the costumes and the other for the training and presenting of the Pageant.

It is evident that the success of any Pageant will depend not altogether on the committees, or the dramatic club; but upon the director. He, first, will be largely responsible for the selection of the play, and that, as we have seen, is important. The great temptation with this form of religious exercise is to be carried away with a mere show—to please the multitude; but we must here learn that the power of the Pageant is involved in its message. Our deepest emotions must be touched by the spirit of God.

The high privilege of presenting a Pageant, or a play, in the name of Christ and the Church, should call for the best in every congregation. Let us ask ourselves the question: What is our purpose in presenting this Pageant? Is it not that lives may be lifted toward nobler heights of holy living? Is it not that someone may hear the Master's call to Christian service?

If you select the proper material, the power of the Pageant will exert itself in many ways: The audience will not only feel the inspiration of the hour, there will be a reflex action on all those who take part. If one will prayerfully and consistently play the part of Christ he shall be like Him.

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Rev. William H. Ford

THE CALL OF THE NEW YEAR

(First prayer meeting for January)

Preparation — Advertise this meeting in the church calendar and from the pulpit. Urge the people to set aside this first prayer meeting night in the year for Christ. Urge them to make a new year resolution to come to prayer meeting. Ask them to try it out just once.

Scripture reading — Exodus 14 — emphasizing 15th verse.

Songs — "The Son of God Goes Forth to War." "Onward Christian Soldiers." "Stand Up for Jesus."

The Topic Discussed

New Year marks cycle of time. Look back, have sweet memories of past year. Look forward and make new promises for coming year. All of us reminded one year nearer the end of the way.

I. Looking Back Over the Old Year

1. *Some have had sorrow.* Ought bring closer to God. He plans our lives. Loves us and is making us year by year. "All things work, etc."

2. *Some have had joy and prosperity.* Stop and count blessings. Many joys ours. Not always money — things money not buy. Far better off than lots of people around us.

3. *Some have come to know Christ this year.* Happiest day of life not graduation, wedding, etc., but when surrender to Christ. This biggest deal in life. May not seem so now but in eternity this day loom up as greatest of life. "Oh happy day fixed choice."

4. *Some have learned the joy of Christian service.* Other joys in world but this greatest. Biggest things did last year not make money, but service rendered to Christ. These things soon fade away — things done for Him last forever. Compare shiftings sands of desert with the Pyramids. The changing waves with Gibraltar.

Look back over year, see mistakes, resolve do better. See blessings of God, thank for. See things undone, resolve to do them.

II. Looking Forward to the New Year

More important than looking backward. 1929 is gone — we can't recall it. 1930 is before us. It is a clean page on which we shall write a new record.

1. *We are given another chance.* Tell story of Jesus and fig tree. Had hard year — now look forward and say, "Do better this year. More for family and friends and Christ." Take this as resolution.

2. *Let us make the best of our opportunity.* Story of Napoleon, and his officer. "Sir, the battle is lost." "May be but there is yet time for another battle." Rallyed and won. The old year gone — time another battle. Let us rally around the church and Christ and press forward. As motto, see Phil 3:13-14.

III. How are We Going to Accomplish These Things?

1. *Let every man choose work.* Illustrate by choice of men in building of cathedral. One to do one work — another another work. Same way in church. Officers in army — each man to own task. Illustration — Federal troops at Chattanooga. General decided track must be built and train run on certain day. Different men volunteered for different tasks. The train ran on time. No one man do it all — each doing his part accomplishes things.

2. *Let every man put his hand in Christ's hand.* "Not by might, nor by power, etc." Story of Israelites at Red Sea. They put their hands in God's hand and went forward. We put up excuses — God says "Go forward."

Illustration — Man sinking beneath waves while others turn back on him and do not try to rescue him. There are many around us sinking. Let us not turn our backs. Let us go with Christ to rescue fallen humanity.

Lafayette fought for America. Our soldiers in World War stood at his tomb and said, "Lafayette, we are here." Christ died for us. Let us come and say, "Oh Master we are here and will give our best for you in 1930."

SOME PEOPLE OUR CHURCH COULD DO WITHOUT

(Second prayer meeting topic for January)

Preparation — This title will attract attention.

Have it advertised well in the newspapers, not as a paid ad, but as a news item. An article with this heading will make people stop and read. Use church calendar wisely.

Scripture — Phillipians 3:15-21.

Songs — "Faith of Our Fathers." "I Love Thy Kingdom."



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Photographs on this page show views of the FIRST CONGREGATIONAL CHURCH, Kalamazoo, Mich. Architect: Aymar Embury II. Bonded Floors Contractor: P. M. Young Floor Service, Kalamazoo, Mich.

The Topic Discussed

Subject sounds harsh. You say that we need the help of every member of the church. We do need help of every one whose heart is right and whose hand is willing, but we would be better off without some people. Paul said some walked in the wrong way and made themselves enemies of the cross. If you are an enemy of the cross, the church would be better off without you. Here are some we could do without:

1. *Those who are living sinful lives.* Christ said, "Be ye witnesses." People read our lives — not the Bible. A sinful life does not witness for Christ. Church member who lives in sin brings reproach to His cause. The sinful heart does not get any of the blessings of the church, either. Put a bottle, tightly corked, at the foot of Niagara. Water will flow around, but none will enter the bottle. The life stopped up with sin will receive no blessings.

2. *Those who want the highest position.* Sing "Where He leads me I will follow." Yet if leads small place, we quit. St. Augustine said there were four articles in the Christian creed. First, humility. Second, third, fourth, humility. The way up is down. "He be greatest, let Him be servant all."

3. *Those who indulge in destructive criticism.* Some always criticizing church, pastor, choir, etc. Know not perfect. Criticism will not better matters. Some would criticize Christ. Such spirit will kill any church. Disciples and woman with alabaster box — they did not understand motive. You see one think has no thought sacred, yet time may come when true self is shown and found to be right.

4. *Those who say "IT CAN'T BE DONE."* Plan presented, pessimist throws up hands and say it can't be done. If all will help, it can be done. Illustration — Men building great building. Knockers say that it can't be completed. Workers continue task. When finished workers receive crown of reward and plaudits of people. The knocker is forgotten. Be a worker — not a knocker. You will get your crown.

5. *The little, mean, selfish, stingy folks.* Pity for a man bought by blood Christ to be such a creature. Lord, give us big folks with big souls! Some have motto: "Me first, myself next, if anything left over, I'll take that." Spend two dollars for a show and give a nickel to the Lord. We don't need nickel nursers, we need big, broad, liberal real Christians.

6. *The lazy folks.* Lazy churches are dying churches. The Christian religion is a militant religion. If we make progress, we must work. We can't make progress in business, industry, education, anywhere without work. Same in church life.

7. *The gossip-mongers.* Always have them with us. Do more to tear down than hundreds can do in building up. You can tear down a house more quickly than you can build one. See what James says about the tongue. Illustration — A woman spread a false story about her pastor. Later she became sick and confessed her wrong.

When she was well she came and apologized to the preacher. He told her that he would forgive her if she would kill a black hen and spread the feathers all over the town. This she did. The pastor then asked her to gather the feathers again. This she could not do. He pointed out the lesson. We can forgive gossip — but not undo the harm it has done.

8. *The overly-sensitive.* Some folks supposed have good sense, yet we have to walk as on pins and needles lest we offend. Say one thing to 100 people. It will be all right with 99 but one will take offense. Name them "Sister and Brother Hurt-feeling." When they face the Lord in Heaven, they must say, "Lord we didn't serve as we should. Our feelings were hurt." Lord, deliver us from such people.

9. *The unfaithful ones.* We never know whether they are Christians or not. They are seldom at church, never give anything and do no service. Man who is faithful is a better witness than one who isn't. Most of us can't preach and sing and teach. We can all be faithful.

Illustration — Two brothers in France. One wounded, the other begged the captain to let him go to him. The captain told him he would be killed, but the boy simply said, "He will expect me." He went out into No-Man's land and brought the brother in, but he died just as he got back. The officer said, "You see, it was of no use." The boy answered, "When I got out there, Tom said, 'I knew you would come.' That was my reward. I did what he expected me to do."

Christ is expecting us to do our best for Him.

SOME PEOPLE OUR CHURCH COULD NOT DO WITHOUT

(Third prayer meeting topic for January)

Preparation — Pick out a number of your people who do not regularly attend prayer meeting and drop them a card concerning this meeting and the subject. Use newspaper and church calendar.

Scripture — Phillipians 4:1-7.

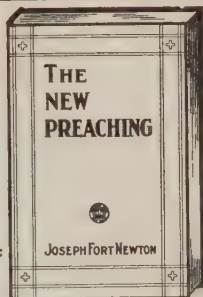
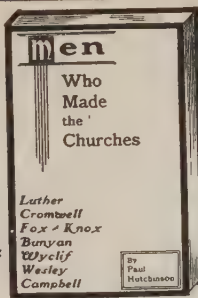
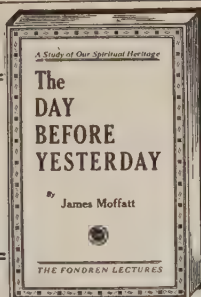
Songs — "Blest Be the Tie." "Jesus I My Cross Have Taken." Quartette — "I Gave My Life for Thee."

The Topic Discussed

Paul organized many churches. Some disappointed him — some pleased. Seems one at Phillipi his favorite. "My crown and joy." We have some people like Phillipian Christians. Crown and joy to church and pastor. Church not get along without. Who are they?

I. The Faithful Folks

Bible does not commend for greatness. Does for faithfulness. Folks can't do without not brilliant and spasmodic. Ones always faithful. American League picks best player each year. What if Christ picked out best in church. Be the most faithful. Illustration — Titanic sinking. Band played until engulfed waters. "Be thou faithful, etc." Need people faithful attendance — prayer — giving — living — serving.



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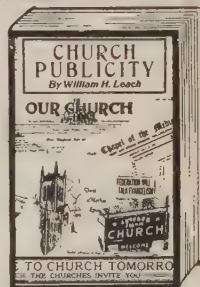
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II. The Willing Folks

Some willing do work church — others willing let them do it. Can get people meet at club, etc., not work church. Yet church greatest and most useful organization. Easy talk of what will do future — what doing now? Grasshopper on fence more noise ox in field — ox does work. Illustration — Watch adjusted five positions — give time in any. Clock must be sitting just right. Some people will serve in any position, etc.

III. The Folks With Vision

1. *A vision of local needs.* Vision looks beyond dollar mark and gazes into future. Sees boys and girls trained for service. Sees men and women saved for eternity.

2. *Vision of worldwide needs.* If cause of missions left to some, world would be forever lost. "Where no vision, etc." Cry of lost and helpless comes to us from afar. Jesus said "Lift up eyes, etc."

IV. The Optimistic Folks

Report of spies in Israelite camp. God on side — greater than circumstances. God and one make a majority. Poem — "Somebody said that it couldn't be done, etc."

V. The Folks Who are Not Lazy

Jesus never took a vacation. God doesn't use lazy folks. Think of Moses — Noah — Isaiah — John the Baptist — Peter — Paul. If they had been lazy, we would never have heard of them. The church has a great program. Industrious people are needed.

VI. The Folks Who are Boosters

"Like us tell others." If you knock the church you knock yourself, for you are a part of it. Knockers can kill a church. Illustration — Take nice piece of furniture — knock on it time after time with a hammer. You will ruin it. So with church. Boost the church and it will grow.

VII. The Liberal Folks

Stingy folks never build a church and do little good in the world. If churches left to them, they would be satisfied with a poorly lighted one room building, etc. Liberality is measured by what a man has left over after his gift is made. Illustration — Conversation between dollar and penny. Dollar boasted of buying power, etc. Penny claimed to be the better coin, for it went to church more often. Illustration — Man on Sunday morning asked druggist to give him change for a dime. "Sure, and I hope you enjoy the sermon."

If we love rightly, we will not be afraid of giving too much. Picture boy in love with girl presenting his gifts. If we love Christ and His church, we will be liberal.

Let us love the Church and be willing to die before it shall fail in its purpose on earth.

THE MATCHLESS SPEAKER

(Fourth prayer meeting topic for January)

Preparation — Set a certain number as a goal for prayer meeting. Urge the members to get others to come. Divide the membership up and have certain ones to telephone members to come. Scripture — John 7:46.

Songs — "Sweet Hour of Prayer." "I Need Thee Every Hour." "Wonderful Words of Life."

The Topics Discussed

Speak of great speakers of world. Bryan, Talmadge, and others. They cannot compare with Jesus. He was the matchless speaker. He spoke as never man spoke.

I. How Did Jesus Speak?

1. *Interestingly.* No wonder people listened. Every word fraught with interest. Talked down where people lived. His illustrations of sower — wheat — coin — sheep, etc. In hunting game, we shoot at the animal, not over its head. Jesus went right to heart of great matters. Rich young man told to sell all. Woman who had five husbands.

2. *With surpassing simplicity.* Greatest orators have used simplest words to reach people. Jesus knew his congregations were made up of common people. How about those of today?

3. *With intense sympathy.* Woman taken in sin. Nain widow. His sympathy melted men to tears — brought them to His side.

4. *With authority.* Synagogue — "Spoke one having authority." Got His authority from God. General gets authority from government, etc.

5. *With power.* Sea — "Peace. Be still." Every preacher wants power. Can get it through prayer. Great success of great preachers due to prayer before sermon.

II. What Did Jesus Speak About as Never Man Spoke?

1. *About the Heavenly Father.* Men thought cruel monarch. Jesus taught of love. "Father and I one." Illustration — We dislike some people at first. Later we know them better and learn to love them. Jesus brought God closer to us and made us love Him. Through Him we know what kind of a Being God is.

2. About man's duty to God.

(1) Obedience to Him. John 14:15. "Not every one saith Lord, etc."

(2) Trust. See many scriptures.

(3) Communion with Him. "Behold I stand and knock."

(4) Rejoice — names written Heaven.

(5) Love Him — "This first commandment."

(6) Praise Him. "Bless the Lord, etc."

(7) Render thanks.

(8) Confess our sins. "If we confess, etc."

Jesus spoke of all of these duties to God.

3. About man's duty to others.

(1) We are to love others. "A new commandment, etc."

(2) Minister to their necessity. "Inasmuch done."

(3) Pray for them. "Pray one for another."

4. About the Father's loving care.

(1) Fowls of air. Reap not — gather barns. God cares more us.

(2) Lillies of field. "Toil not, etc."

(3) Sparrow falls. God knows every wound and hurt we have.

(4) "Seek ye first, etc." God will give us all things.

5. *About the way to Heaven.* "I am the Way." No substitute.

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6. *About the future.* His second coming, judgment, heaven and hell. Jesus spoke of them all. He is the Master Teacher of world.

Illustration — Infidel dying — another one by his bedside cried out "Hold on." He answered, "I have nothing to hold on to." If we have Christ — He is an anchor safe and sure. Follow Him. He is the Master Teacher.

Abraham and Isaac. Abraham never wavered when God requested the sacrifice. The lamb provided. If we follow God, He will provide for us in like manner.

A HARDSHIP TURNED INTO A JOY

Fifth prayer meeting for January

Preparation — This meeting is about Christian giving. Try to get the men to come. A card saying that the meeting will be especially helpful to business men, and sent to a number of them, will probably increase attendance.

Scripture reading — 1 Chronicles 29:6-17.

Songs — "Day is Dying in the West." "I Love to Tell the Story." After the talk, have a good duet. Try "Something for Jesus."

The Topic Discussed

All of our living should be governed by God's Word. How should we pray? How treat our brother-men? How spend the Sabbath? How conduct business? Find answer in Bible. How, then, should a Christian give? Find answer the BOOK. When man converted, wants to follow Christ. Man follows king or commander — wants to know duty. We regard giving as hardship — should be a joy. Can make it so if regard giving as privilege, as part of worship.

I. *The Divine Reason for Giving — To Become Like God*

God is greatest giver. John 3:16. Can imagine God being stingy? Stingy folks not God-like. "God so loved He gave." This is best way for us to become like Him.

II. *The Divine Order in Giving*

2 Cor. 8:5. We are to give selves first — then

easy to give our money. If join army — time and self not own. If come to Christ, not your own, bought price. Illustration — Man sells home, but wants to keep two rooms. Why? To keep cage of wild animals in. The buyer will not have it. If give self to Christ — have no right to keep rooms for self. No room for love of money.

III. *The Divine Proportion to Give.* Malachi 3:10. Matthew 23:23.

As God prospers. Put up many arguments God says this is least. Illustration — Man Des Moines converted. Church asked for \$12.50 per year. "Seems mighty little give Lord. Often spent more in one evening of pleasure." Read Bible for directions and gave in six months \$337.00.

IV. *The Divine Time to Give.* 1 Corinthians 16:2.

Not once per year. Not spasmodic. Weekly. Church supported by regular givers. If work for man, want to get money regularly. This is right. God gives regularly. So should we.

V. *The Divine Spirit in Which to Give.* 2 Cor. 9:7.

A man's wife would not appreciate gift made grudgingly. If a man who is a Christian does not give willingly and cheerfully has something wrong with his heart.

VI. *The Divine Source From Which to Give.* 1 Chron. 29:14. Jas. 1:17.

God does not ask us to give something not given to us. All comes from Him. Gives farmer sun, etc. Merchant strength. Lawyer brains. God never requires us to do more than we are able. If we do our part, He will take care of us.

VII. *The Divine Assurance Concerning Giving.* Phil 4:19.

If we trust God He will supply every need. See words of David in Psalms 37:25.

Illustration — Wealthy man gave \$25,000 to church. Later failed in business. Friend reproached him for giving so much, telling him that this amount would have saved his business. "The money I gave to God is all that I have saved."

As long as God gives to us, we must give back to Him. Gal. 2:20.

Mid-Week Topics

THE REV. W. SCOTT STRANAHAN, D.D.

THE NEW YEAR. 1 Cor. 2:2.

Every pastor at the beginning of a new year of work in his church, almost inevitably asks the question, "What can I do to increase my congregation, fill my pews, awaken greater interest, especially for the evening service?" Paul's one purpose was to preach Christ. He was fired with a burning conviction that the world needed Christ and needed Him desperately. If we may judge by the Sunday evening services in some churches, there are many present-day ministers who have no such passionate conviction of the need of preaching Christ to a world and a civilization tottering on the verge of ruin.

I. "Shall We Stop Preaching the Gospel Sunday Evenings?"

This question must thrust itself upon us as we read the announcement of church services in the average city newspaper. A Sunday morning paper in a large western city recently advertised a variety of Sunday evening entertainments at the churches — concerts, lectures, forums, pictures, dramatic readings. Even some of the sermon subjects were so sensational as to preclude the likelihood that the Gospel would be preached under these captions.

Distinctly religious themes and services seemed all too rare. Are we facing the secularization of

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the Sunday evening church service? If we are, whose fault is it? If we are, what does it mean for society and the church?

II. *Fault of Laymen*

If the Sunday evening service is secularized, the fault lies at the door of those laymen, who make it a rule to select a pastor because he "can draw" and then by their own practice of attending Sunday evening services when entertainments are staged and avoiding services that are distinctly religious, tell pastors plainly that if they wish "to draw" they must cease preaching the Gospel and substitute entertainments.

Of course, a Paul in a pastorate would be strong enough to resist this pressure and would glory in preaching Christ crucified to a handful of dead-in-earnest Christians more than in entertaining a big crowd with a secular program; but unfortunately all ministers are not Pauls. Too many are succumbing to temptation and becoming the entertainment vendors that laymen are convincing them they must be in order to have full churches.

III. *The Audience*

The size of an audience at a Sunday night service does not so much measure the preacher's ability and spirituality as it measures the ideals or the religion of the church members. Many a pastor is criticized for having small Sunday evening audiences, when it is a Sardis or a Laodicean church that should be criticized, a church whose members "have a name to live, yet are dead;" a church which is neither hot nor cold, deserving to be spewed out of Jesus Christ's mouth. For there are churches all over the land that are filled every Sunday evening by people who come to hear a Gospel sermon and join in Gospel singing, without expecting or finding at the service a single special "attraction." Congregations are self-judged by the size of the Sunday evening audiences.

IV. *Only One Message*

"For I determined not to know anything among you, save Jesus Christ and Him crucified."

So said Paul. It is a good Scripture for the New Year. Enter the sanctuary. Shut the door on the street noises, and you can hear God speak. The church has no message for the world that is vital, except the message of salvation through the cross of Christ.

THE LORD'S TABLE. Luke 22:8. John 13:12.

Some of us remember very vividly the family table in the dear old home. Though many years have passed away since we were there, we can still tell all the details of its appearance and situation. The quaint dishes, the old red table cloth, the solid chairs—these and other things seem very old-fashioned and precious now. Over by the window, just back of the table, was the big stand with mother's flowers. How well she knew how to make them grow! And father set right where he could look over the flowers, through the window and down the long street. But the room and the table were the principal things, except mother. It always seemed like home

because she was there. Mother never wanted to have the "blessing" until everyone was in place. Never can we forget those intimacies during the evening meal, the give and take of frank criticism, the planning for school work or picnic, the news we shared, and those occasional words of gentle suggestion or admonition which mother spoke and father looked! Who can tell the dreams and joys, the fellowship and inspirations which have centered around the old home table.

I. *Our Lord's Table*

There are some similar experiences which gave our Lord's Table such suggestive meanings to the first disciples. Called from various occupations they began to know one another better as they ate their humble fare together, whether in the open air or in some friendly home. They talked things over! The master had wonderful things to say to them. He explained the parables He told to the people. He gave them instructions for their work. He broadened their vision and challenged their old-time habits by His example. Especially when they ate the Passover, together, were their hearts fired and fused with a strange new fire.

II. *The Passover*

Then came that memorable night when they began their last celebration of the Passover feast. Everything was different. The air was charged with a certain dread. Jesus looked different. Perhaps they were going to lose Him! This might be their last meal together. They would give special heed to His message that night. It was like Jesus to do what He did. Having taken a towel and girded Himself he washed their feet. We may hope that others protested by their looks against His action as Peter did by word and act. In any case it was burned in upon their hearts that He was serving them. Jesus is also doing this now. He comes to us at all hours. He puts the resources of his love and sympathy and power at our disposal. He tries to build life and character for us. He patiently repeats lessons we ought to have learned long ago. He steadily points the way Godward and impels to service manward. He is knocking at the door of indifferent hearts. Let us keep in mind who does this: The Incomparable Christ! Why does He do it? Why, save for the fact that He loves us and gave Himself for us.

III. *His Example*

Talks on service are common. When they are illustrated by example they are more than significant. Nothing could surpass the example which Jesus Himself gave to the disciples. Often we ought to hear the word which he spoke to them then. "Do you know" he said to them, "what I have been doing to you. You call me Teacher and Lord and you are right. That is what I am. Well if I have washed your feet, I who am your Lord and Teacher, you are bound to wash one another's feet; for I have been setting you an example: that you should do what I have done to you." The Lord's Supper is a time for us to crucify self and

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THE INCOMPARABLE JESUS. John 7:1-46.

One of the most dramatic scenes in the life of Jesus occurred in His last week at Jerusalem while he was teaching in the Temple. The Pharisees sent a band of soldiers to arrest Him. These men accustomed to obey like military machines, went to the Temple, saw Jesus, heard Him speak and went back to the Pharisees, and in answer to their indignant question, "Why did ye not arrest Him?" made reply, "Never man spake like this man." And this answer was not spoken by Jesus' disciples or those who loved and honored Him, but by men who stood outside the ranks and looked in, by men who did not call Him Master, but who felt the tremendous power of His spoken teaching. What was it that makes Jesus the peerless speaker of all time? What did He emphasize that makes his teaching the most important and vital teaching of all ages and all peoples? The answer to that question will give us the outline of the teaching that the world needs today and will always need.

I. Value of Labor

The first thing that Jesus emphasized was the value of Labor. He spent five-sixths of his whole life as a working man in a small carpenter shop in the small town of Nazareth. We cannot account for this amazing fact without considering that Jesus, while getting ready for his public career, brooding over the greatness of His mission, must at the same time have wished to teach for all time the dignity and value of the work of the human hand. For it will always remain true that upon physical toil the world will always depend for its existence. The production of food, the care of fuel and the maintenance of transportation cannot be possible with machinery or science. After we have done all that science can do for human welfare it will always remain a fact that life will depend on Labor. Jesus emphasized that teaching.

II. Happiness

The very spoken word of Jesus when He began to teach his disciples was the word "happy" or "blessed." They mean the same thing. No other teacher in all the world has ever announced such a secret before Jesus. The need of happiness and mankind's right to it is recognized by Jesus at the very beginning of His ministry. He moved among people and loved them. He knew the longing hunger of the multitude for happiness, and He told it how to get happiness—not by acquiring wealth or greatness, but by the inner life of the spirit, for every one of the Beatitudes is the unfolding of the way to lasting joy and peace. Not one word is said about "things." Every word spoke about ideals. With the seeking first of the kingdom all needed things were to be added.

III. The New Birth

At the very beginning of His spoken ministry, Jesus emphasized the need of a new birth. Mankind must be regenerated. Old things must become new. The world will never be better until men are changed in their views of life. If present-day preaching has dropped out the word "regeneration" it will never succeed in creating a new heaven and a new earth, by the preaching of culture, or ethics, or science, or education. The sins of the world are too deep, the evils of society are too vital to be removed by surface applications. Cancer cannot be cured with cosmetics and heart disease by a perfumed bath. "Jesus spake as never man spake" when He taught that man must repent and be completely changed in purpose before he can enter into the greatness of the Kingdom of God. All weak systems of philosophy and training of the mental structure will not take the place of the new birth. That alone is great enough to make men powerful in the Christian life.

IDEALS OF JESUS. Matt. 6:33; 28:19.

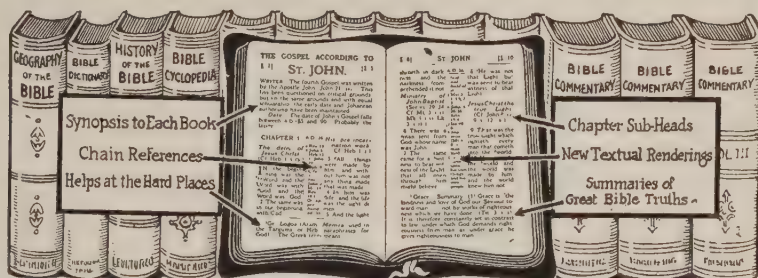
The ideals of Jesus are the glory and the hope of the world. Through all the heat of human passion, in the midst of greed and racial hatred and crime and disorder, at all times and under all conditions, these ideals shine out over a distracted and troubled humanity like the pure and radiant light of heaven. No revolutions disturb them, no changes of history destroy them. They are same now as when first spoken and they belong to the needs of our generation as if they had been spoken yesterday. They are the marvel of the best human thought, the highest reach of human endeavor and the spiritual salvation of the race.

I. The Kingdom of God

The first of these Ideals of Jesus is his calm command to His disciples: "Seek first the Kingdom of God." Hard-headed money makers say it cannot be done. They have never tried it and that is the reason they are so sure it will not work. But Jesus gave it out as a positive, practical remedy for economic failure. "Seek first the kingdom of God and his righteousness," He said, "and all these other things shall be added unto you."

What are these other things Christ mentioned? Are they not the very material things humanity needs for its comfort and enjoyment; food, clothing, shelter, physical necessities? The world suffers today for lack of them. Millions are hungry every day. Business and industrial depressions engulf millions more. Whole nations fail economically, money values are degraded, financial ruin follows. Why? Because men have not obeyed the ideal and sought the kingdom of God first. They have sought money first, pleasure first, ambition first, power first, self first. And the result has been and always will be—failure. Or if self first has seemed to succeed in making money or getting power it has resulted in disaster to others who have been exploited. The plan of

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Book Reviews

REV. I. J. SWANSON, D.D.

Exploring the Bible, by Frank E. Gaebelein, A.M., Headmaster, Stony Brook School, L. I. 214 pp. Harpers. \$1.50. For the last seven years, the author has been teaching the English Bible, three recitations a week, in a secondary school which maintains high standards of scholarship. The study of the Bible, he says, has not interfered, in spite of the time given to it, with thorough preparation for college entrance. While he is familiar with the assured results of the higher criticism and modern Biblical scholarship, he is evangelical and conservative in theology, and accepts the Bible as "the unique and inspired Word of God, conveying to the heart of humanity the priceless knowledge of a Divine Lord and Saviour." He maintains that the cultural value of the Bible is superior to that of the Greek and Latin classics, and incomparably so in character building; and that, therefore, the Bible should have a high place in the curriculum of the secondary schools. The chapter headings are: Knowing the Bible, How We Got Our Bible, The Meaning of Inspiration, The Structure of the Bible, The Bible a Spiritual Organism, Seven Guiding Principles for Bible Study, God's Plan for the Ages, God's Immutable Promises, The Testimony of Jesus, and Some Laws of Bible Interpretation. While designed for use as a textbook in the upper grades of high school or the first year in college, this book will be found of great value by adults interested in general Bible study.

How to Understand the Gospels, by Anthony C. Deane, M.A., Hon. Canon of Worcester Cathedral. 212 pp. Harpers. \$1.50. This is an exceedingly helpful book, one that might well have a place on the study table of every minister. It seeks to answer important questions regarding the time and circumstances of the writing of the Gospels; their authorship; the readers for whom they were first designed; why there are four, why one was not thought sufficient, and why one of them did not supersede the other three; and, finally, are the divergences between them fundamental and do they invalidate their trustworthiness? In the case of the Gospel of John, Canon Deane believes that it was written by the Apostle John, and subsequently was edited by another hand. "The supreme feat of the Gospels," the Canon says, "was

their portraiture of Jesus Christ;" "if primarily the Gospels are great because of their unique theme, they are great also because they are without parallel as literature;" "they are indeed the greatest books in the world." This able book gives a fresh interpretation of the nature and significance of the Four Gospels.

The New Testament in the Light of Modern Research, by Adolf Deissmann, D. Theol. 193 pp. Doubleday-Doran. \$2.00. The present reviewer had the pleasure of hearing part of the lectures included in this volume, last Spring at Oberlin. He was greatly impressed by the vast erudition of this distinguished New Testament scholar and archaeologist, an impression which has been deepened by the reading of the book itself. It embodies the conclusions of years of study and research amid the ruins of ancient Ephesus, so closely associated with the lives of Paul and John as well as with that of the Early Church. The volume includes two lectures on the origin of the New Testament, and one each on the language of the New Testament, the New Testament in world history, the historical value of the New Testament, and the religious value of the New Testament. Dr. Deissmann asserts that the classic period of Early Christianity is first of all a non-literary, spiritual movement. Christianity, in its origin, is not a book-religion, but later did become a book-religion, the New Testament was written in the living speech of the people; Jesus was the Master of the living word; Paul's style is that of the speaker and not the writer; the Johannine style is the simplest in the New Testament; these are some of Deissmann's conclusions on the language and style of the New Testament. As to the religious value of the New Testament, Deissmann says, it is contained in this: "that this little book brings us into sure contact with our Lord Jesus Christ and His first witnesses; therefore we confess the New Testament as a Holy Book, the Book of Life."

Experience With the Supernatural in Early Christian Times, by Shirley Jackson Case. 341 pp. Century. \$3.00. The author is Professor of the History of Early Christianity, Chicago University. This book, written in popular style, exhibits great scholar-

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shop and mastery of its field of investigation. It shows vividly the varied types of belief in supernaturalism current in the period treated, together with their effect upon Christian teaching. Heaven and hell were held to be so near to earth, and so interested in human beings, that they contended for control over them; apparitions were believed to form a point of contact with the supernatural; portents, sacred books and inspired persons were also points of contact; Greek divinities and Jewish prophets mediated supernatural help to mortals; supernatural help could be secured through sacrifices or rituals; and as the gods were depended upon to maintain government, union of church and state followed. In teaching individualistic religion, Christianity, Case affirms, rendered great service to both bodily and spiritual health; it taught that supernatural help extended beyond the grave, and, says Case, all this led the early Christian apologists to put faith supremely above knowledge. This work deserves wide reading for the information it gives; but its influences and implications must be considered with caution.

The Saviours of Mankind, by W. R. Van Buskirk, Ph.D. 537 pp. Macmillan. \$3.00. This is a study in Comparative Religion, based upon an analysis of the historical and social conditions of their time. To these the founders of the great religions of the world reacted, both mentally and spiritually, contends Van Buskirk. He seeks, also, to discover the effect of these religions upon the life of the people among which they originated. This is not a discussion as to which religion is the best, but an inquiry into the religious and social values of them all. Within its limits, this work is ably done. It describes the teaching and influence of Lao-Tze, Confucius, Gautama, Zoroaster, Aakhnaton, Moses, Isaiah of Babylon, Socrates, Jesus of Nazareth, Saul of Tarsus, and Mahomet.

The Renaissance of Jesus, by George T. Tolson, Professor of the History of Christianity, Pacific School of Religion. 269 pp. Abingdon. \$2.00. Our age is witnessing a tremendous revival of interest in the life and message of Jesus, a hopeful sign both for the church and the world. Professor Tolson here adds a worthy and thought-compelling volume on the subject. Chapter one takes the reader from the historical Jesus on to the theological Christ and the God of war; chapter two considers science, history, and the new discovery and appreciation of Jesus; and chapter three deals with the new revelation of Jesus and the new renaissance. This last chapter describes the challenge of Jesus to "Christianity," to the Church, to the ministry, to the man of affairs, and to all to follow his method. It is a searching and inspiring challenge. In chapter two there are very helpful sections in cooperation between science and theology, on psychology and religion—the present storm center, and the scientific validity of religious phenomena. All of us will agree with the author when he says, "it is urgent that we return to Jesus, whose way is the way out of confusion, uncertainty, and of impending demoralization for men, for nations, and for our civilization."

The Lord of Life, A Fresh Approach to the Incarnation, by Various Contributors. 343 pp. Macmillan. \$2.50. Nine prominent English Free Church scholars have collaborated in the making of this important book. Their approach to the subject is "through man to Christ, through human experience, with its struggle and failure in the art of life, to Him who, above all others, has triumphed both in His own person and by His sway over other lives. . . Who is He who has won and held this place in the world's life? How is His nature related to our nature . . . and how related to the Divine nature? In Part one, under the heading,

"Christ as Lord of Life," John Lewis, B.Sc., discusses Reality in Religion, and G. E. Darlaston, M.A., Man's Need of a Deliverer. In Part two, A. T. Cadoux, D.D., writes of The Historic Jesus, and Herbert T. Andrews, D.D., of The Christ if Apostolic Experience. In Part three, James V. Bartlet, D.D., discusses The Meaning and Task of Christology, and The Earlier and Later Christologies. In Part four, D. Miall Edwards, M.A., treats of A Christology in Modern Terms; F. C. Bryan, M.A., of Christ in Present Experience; H. M. Farmer, M.A., of Christ's Right to Our Worship; and Malcolm Spencer, M.A., of The Church's Witness to Her Lord. This book embodies the matured thought and experience of a group of scholars, who through several years of intimate fellowship have compared and shared their experience and conclusions on this great subject. There is, therefore, in the volume a certain unity, depth of conviction, and ripened wisdom which makes it notable.

Religion In An Age of Science, by Edwin A. Burt, Ph.D. 153 pp. Stokes. \$1.50. This is a timely and able discussion of the effect of modern science upon both philosophy and religion. The author unfolds in a clear-cut way, the human meaning of science, the notion of universal law, the tentativeness of scientific thinking, and the effect of science upon philosophy. It is when he suggests how the conflict between science and religion can be reconciled, that many ministers will find grounds for differing from him, we think. He believes that "the value for which science stands has a moral and spiritual aspect that makes it directly comparable with the values cherished by religion." There is much to be said for this viewpoint. He maintains that there is no finality about religion as there is none about science; but is there not finality in the Christian Revelation, as much as there is in the material universe? "Religion," he says, "will at one fell swoop be freed from its inner self-contradiction . . . when it really identifies God with love as the best present symbol to describe the ideal of moral goodness . . ." Such a course, he admits, would greatly modify our conception of what constitutes personality in God; and would not require belief in the existence of God as a condition of (church) membership." The latter conclusion, to a Christian believer, is absurd, even unthinkable.

Science and the Unseen World, by Arthur Stanley Eddington, F.R.S. 91 pp. Macmillan. \$1.25. The author is, as all the world knows, one of the great scientists of the world. It is refreshing, therefore, to find him declaring, as he does in this lecture, his faith in a Personal God. He adds, "it is, I think, of the very essence of the unseen world that the conception of personality should dominate it." He holds too, that "rejection of creed is not inconsistent with being possessed of a living belief." "Religion," he continues "for the conscientious seeker is not all a matter of doubt and self questionings. There is a kind of sureness which is very different from cocksureness."

The Recovery of Religion, by Dwight Bradley. 235 pp. Doubleday-Doran. \$2.00. The author is a brilliant young Congregational minister. In this book he boldly meets the dilemma of scientists and theologians in their failure to unify or even harmonize religion and science, by denying the possibility of such unity, since, in his judgment, each has a distinctly separate field. The methods of the objective world are not effective, he maintains, in the objective world, and vice versa. Man, however, though living in the two worlds of objective and subjective experience may find the way to synthesize his experience through the "critical reason." Through the use of this critical reason, Bradley says, man can reach out to the Abso



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lute; and the way to it is through worship. "The recovery of religion," therefore, he finally says, is "through prayer and meditation, and the employment of the critical and creative reason upon the task of unifying subjective and objective experience by means of worship." Thus we shall arrest the present movement away "from spiritual cultivation and restore man to himself as an integrated and unified personality bound up with God in a mysterious and yet magnificent Destiny."

Things That Remain, by Carl E. Grammer, Rector, St. Stephen's Church, Philadelphia. 219 pp. Macmillan. \$1.75. This is a thoughtful inquiry into what remains after one rejects the doctrines of an infallible Book and an infallible Church. Will what remains be entitled to the name of Christianity? Both Conservatives and Radicals answer, "No!" Dr. Grammer agrees with neither party, and holds that the significant teachings of Christianity regarding man, the existence and personality of God, inspiration, providence, miracles, and mysticism, remain. Man is still a personality, who thinks, feels and wills; God exists, and is personal; the inspiration of the Bible is pre-eminent; Providence and, at least, certain miracles are facts, the author shows. As to mysticism, he avers, that "we need more mystical experience . . . in sitting at the feet of the great mystics, in walking with Him who, on the road to Emmaus, made the hearts of the disciples glow, as he opened unto them the Scriptures." This book is not the product of a shallow optimism; on the contrary, it embodies the conclusions of a well-informed and discerning mind, open to the "winds of the Spirit."

Growth In Religion, by Harold J. Sheridan, Professor of Religious Education, Ohio Wesleyan University. 192 pp. Cokesbury. \$1.00. A practical, helpful manual for Sunday School teachers. It deals with the problem and principles involved in religious growth. It is based upon a scientific study of the religious life. It describes the learning process, environment as an educational influence, physical growth and its meaning, the development of intelligence, emotions and emotional maladjustments, some major human interests, and development in the religious life.

Jesus Among His Neighbors, by Marion O. Hawthorne. Teacher's Manual, 117 pp. Pupil's Book, 194 pp. Illustrated. Abingdon. Each \$1.00. The purpose of this course is "to help the boys and girls (1) to come to know Jesus as related to his times, (2) to appreciate his life against the background of the social and religious needs that he lived and died to meet, (3) to find in his example and teachings inspiration and guidance for their task of furthering the Christian enterprise in the intimate contacts of their daily lives." The teacher's manual gives clear, explicit directions for teaching; and the pupil's book admirably carries out, in a way that will arouse the interest and shape the ideals and character of the pupils, the expressed purpose of the author.

A Great Evangelism, by Samuel G. Neill, D.D., Field Secretary Baptist Home Missionary Society. 252 pp. Judson. \$1.50. A common-sense, practical, intense, and scriptural plea for evangelism. It takes up the leading aspects of the use of evangelism by the church and the ministry, in the Sunday evening service, in the Sunday School, in the open air, house-to-house evangelism, in rural areas, and through the printed page. In the appendix will be found striking evangelistic illustrations, devotional messages, and practical pointers. This book comes red-hot from the heart of a great evangelistic preacher. Pathos, humor, and burning conviction mark this book.

The Catholic-Protestant Mind, Some Aspects of Religious Liberty in the United States, by Conrad H. Moehlman, Ph.D., Professor of the History of Christianity at the Colgate-Rochester Divinity School. 211 pp. Harpers. \$2.50. The recent concordat between Mussolini and the Papacy has rekindled interest in the opposing theories of a Church-State and the entire separation of church and state. The recrudescence of movements like Know-Nothingism, the A. P. A., etc., reveal the abiding and often fierce, opposition to attempts, seeming or real, to create in this country a priest-controlled state. Dr. Moehlman does not think there is any danger of this occurring again, anywhere, in our modern world. Regarding the Mussolini-Papal agreement, he says, "it remains to be seen whether the papacy has not by the concordat with Mussolini become involved in Italian imperialism and whether it has not bartered its international significance for an exceedingly unimportant sovereignty." He believes that the American Catholic church is, on the whole, opposed to the Church-State theory. He shows by statistics that "the Catholic attempt to parallel public and non-Catholic education the United States seems doomed to failure;" and he also shows by statistics that Protestantism is growing faster than Roman Catholicism in the United States. He maintains, that the Constitution of the United States and that of every state in the Union, modern education, scientific method and theory, modern personalism and insistence upon its rights and liberties, make impossible the control of the United States by the Roman Catholic Church. A scholarly, dispassionate, and genuinely Christian treatment of a very important ecclesiastical question.

Stories Jesus Heard and Stories Jesus Told, by Carrie Burr Prouty. 248 pp. Illustrated. W. A. Wilde Co. \$1.50. These stories are told by a mistress of the art. They tell of the experience of individuals, such as Abraham, Moses, Samuel, David, Isaiah and Ruth; tribes; and a nation; in their search for knowledge of God. In Part two of the book, there are stories about Jesus and his friends, and also stories Jesus told. For mothers, for Primary teachers, for story telling, and for pre-adolescent boys and girls, to read for themselves, this will be found a delightful book. It will help to mold character and give right ideas about religion.

Snowden's Sunday School Lessons for 1930. 405 pp. Macmillan. \$1.35. This ninth annual volume by Dr. Snowden on the Sunday School lessons maintains the high quality of the preceding ones in the series. It is a treasure-house of brief, clear-cut exposition, pithy comment, practical application to life, and genuine spiritual insight. *The Suggestive Questions and Topics* appended to each lesson should incite both teacher and pupils to further study of the lesson material, and also to fruitful class discussion.

The Hope of Israel—What Is It? by Philip Mauro. 261 pp. Hamilton Bros. \$2.00. This able book seeks to interpret the Bible teaching as to the return of the Jews to Palestine and the setting up there of an earthly kingdom. It will satisfy neither Jewish Zionists nor strict Christian Fundamentalists, for it asserts that their interpretation of the Scriptures on this question is entirely wrong. The true "hope of Israel," it argues (and makes out a strong case for the contention) is to be fulfilled in a spiritual, and not an earthly kingdom.

The Foundations of Jewish Ethics, Vol. 1 of The Teachings of Judaism, Compiled by Dr. Simon Bernfield. Authorized translation from the German by Armin H. Koller, Ph.D. 265 pp. Macmillan. \$2.50. This learned and fair-minded work will appeal strongly to us, we are convinced, to Christian as well as Jewish readers. Its purpose is to present the true ethical and

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The Book of Animal Tales, Told by Stephen Southwold, with illustrations by Honor C. Appleton. 287 pp. Crowell. \$2.50. These fascinating animal tales have been gathered from many lands, and are here retold by a Master teller of stories for children. The book has six sections: Myths and legends; Domestic animals and pets; Animals of the wild; Animals in literature and history; Fabulous monsters, tales of magic, and travellers' tales; and Animals of the Bible. Any normal small boy or girl would be delighted to find this book in his or her Christmas stocking.

The Expositor's Ministers Annual, 1930. Compiled and edited by Joseph McCray Ramsey, Editor of *The Expositor*. 635 pp. F. M. Barton Co., Inc. \$2.50. Thousands of our readers have been waiting, we are confident, for the 1930 issue of the Annual, because of their delight and satisfaction with the 1929 Annual. Every minister will find it to his advantage to get this volume. It will add to his understanding of the great themes of Scripture; stimulate his homiletic powers; kindle his imagination; furnish him with first-class "sermon stuff;" show him the kind of sermons that appeal to, and help, young people and children; guide him in the selection of the right kind of anthems; and help him in his preparation of talks for the mid-week meetings. A new and valuable feature, especially for Lutherans, Episcopalians and others who follow the Church Year, are the Pericope sermons. Prime your homiletic pump with an inspiring suggestion from the Annual, and in next Sunday's sermons there will flow from your own mind and heart streams that will refresh and vitalize the souls of your hearers. (While the present reviewer has no connection with the business side of the magazine, may he call your attention to the offer made by *The Expositor* to furnish the Annual, together with the magazine, at a nominal cost in addition to the regular subscription price of *The Expositor*.)

Reviews

NEW STUDY CONFERENCE ON THE CHURCHES AND WORLD PEACE

No better indication of the rising tide of interest throughout the churches in the question of world peace could be found than the national study conferences bringing together representatives of the committees on peace or international relations in practically all of the major Protestant denominations. The third national gathering of this character is announced to meet in Evanston, Ill., in the first Methodist Episcopal Church, February 25-27. This conference, like the earlier ones, held in Washington in 1925 and in Columbus in 1929,



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will not be a popular convention, but an occasion for intensive study of the program and policies which the denominations should follow in their work for peace.

The Chairman of the National Committee on the Churches and World Peace, which is the official name of the organization responsible for the conference, is Rt. Rev. G. Ashton Oldham, the Episcopal Bishop of Albany, N. Y., and the Vice-Chairman is Dr. M. Ashby Jones, minister of the Second Baptist Church of St. Louis, Mo. The Secretary is Rev. Sidney L. Gulick, 289 Fourth Ave., New York.

The reasons for holding the forthcoming conference are defined by the committee as follows:

"Because the churches should keep abreast of the constantly changing international situation and should be prepared to interpret that situation from the standpoint of Christian principles, ideals and motives.

"Because the churches should cooperate, even more than at present, in making a united approach to the problem of establishing world justice and peace.

"Because the churches should take their part in creating the will to peace and in developing a public conscience opposed to the war system of the nations.

"Because encouragement should be given to every communion and to every local church to institute a thoroughgoing policy of education in the constructive policies and programs for peace.

"Because encouragement should be given to the 30,000,000 members of the 150,000 churches in the United States to register their individual and collective influence in support of those public policies that make for understanding and peace among the nations.

"Because the peace program cannot and will not succeed without the active cooperation of the Churches."—*News Bulletin, Federal Council.*

A STUDY IN PENTECOST

E. Stanley Jones, the widely known missionary in India, whose book, "The Christ of the Indian Road," has been read all over the world, has completed a new volume entitled "The Christ of Every Road; A Study in Pentecost." This book is expected to have a distinct interest in connection with the nineteen-hundredth anniversary of Pentecost in the coming year. The volume is to be published by Abingdon Press early in 1930.—*Book News.*

DRESSMAKERS AND FREE SPEECH

A rather unique incident in the struggle of the dressmakers in New York to organize to better their conditions drew first-page attention in the press. After the police had arrested representatives of the International Ladies Garment Workers, Union and some sympathetic students from Union Theological Seminary for distributing pamphlets and notices of a meeting of the union, to be held in the Central Y.W.C.A. on November 13, the gathering had as one of its speakers Miss Charlotte Tuttle, daughter of the United States District At-

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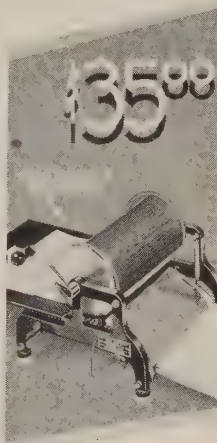
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torney of New York. Miss Tuttle is a Vassar student whose sympathies with women in industry were aroused by experiences last summer when she herself worked in a factory. She accepted the invitation to tell the meeting of her conviction of the need for the American principle of collective bargaining. When the meeting opened, District Attorney Tuttle was among those present and sat in a front row. "I had a long-standing engagement for this evening," he said before the meeting, "but I am getting off long enough to hear my daughter and be on hand in case anyone attempts to interfere with the right of free speech."

CHURCHMEN STUDY MARRIAGE AND THE FAMILY

Anyone who thinks the churches are not alert in meeting the new issues connected with home life and the relations of the sexes should have been in Buffalo, N. Y., November 21-24. His misgivings would have been relieved. For four days a city-wide conference on Marriage and the Home claimed the hearty cooperation of the churches of all communions and brought to them the expertness and insight of some of the wisest leaders in this field.

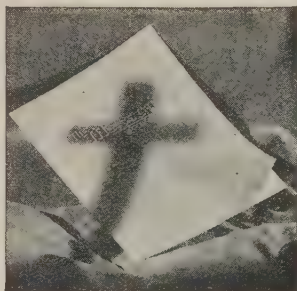
Three long conferences of pastors discussed their part in safeguarding marriage. A great women's luncheon, attended by 800 and addressed by Mrs. Robert E. Speer, Mrs. Anna Garlin Spencer and Miss Mary Anderson of the Women's Bureau of the Federal Government, considered "Sex Relations in Marriage" and "Married Women Who Work Outside the Home." At a men's luncheon "The Father and His Boy" and "The Relation of Men to the New Freedom of Women" were the themes. The largest hall in Buffalo was filled with an impressive audience to hear Dr. S. Parkes Cadman on "Religion — a Power for Better Homes." Joint meetings for men and women were addressed by Newell Edson, M.D., and Professor E. R. Groves of the University of North Carolina. The young people of the city also participated, especially through a dinner addressed by Professor Groves and President Albert W. Beaven of Colgate-Rochester Divinity School.

On Sunday morning many pastors discussed with their congregations some of the themes of the conference, and on Sunday afternoon a second great mass meeting was addressed by Mrs. Ruth Bryan Owen, a member of Congress, on "The Place of Women in Public Life."

OF COURSE THEY OWN THE CHURCHES; WHY BE SQUEAMISH ABOUT THE MATTER?

Mr. Spofford, Episcopal minister, is on record as saying in a recent address that in certain sections of the South the churches are "undoubtedly owned and controlled by the mill-owners." Why not? Control of the economic life of a community means always control of its politics, its schools, its lodges, its churches and all of its organized life. The principle holds in New York as well as in Gastonia. Name a church anywhere that says what the owners of property in its community

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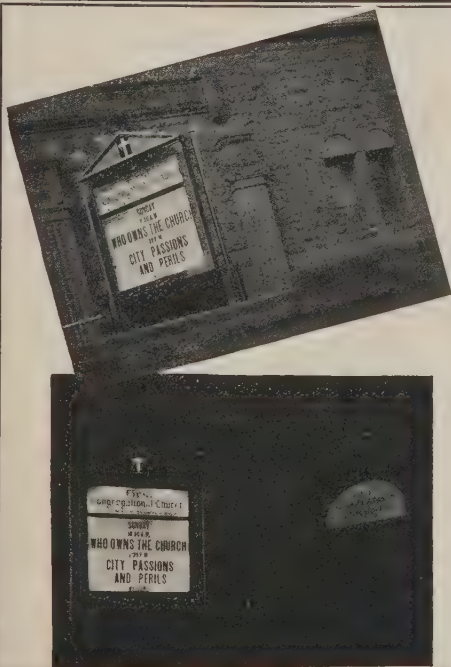
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forbid it to say, and permanently gets away with the venture. Individuals may sometimes slip through the fence, but churches never. Are the churches therefore hypocritical? No. They are merely sensible. They recognize realities. They act within the discovered limits of their light and liberty. They have the option of acting within those limits or going out of business. Are they satisfied under such restraint? Not unless they have lost their souls. But even such control leaves them a wide field for idealism and social stimulation. The message still left to them is full of social dynamite, which their economic masters are apt to overlook. Let them make the most of it; for it is light in darkness and another day is coming. A free church can exist only in an economically and spiritually free and democratic society. Such a society is on the way. Many even of the lords of big business dream of it, hope for it and welcome its approach. Else how would Harry Emerson Fosdick be supporting Norman Thomas for mayor of New York? — *The Baptist*.

CHICAGO YOUTH BROADCAST TALKS ON CITIZENSHIP

If you'll twist the dials of your radio until you get station WWAE, Chicago, any Wednesday evening at half-past eight o'clock, you'll be able to share in an inspiring bit of work for good citizenship. The Young People's Civic Council, an organization of young patriots, is broadcasting unusual programs.

Their list of speakers for September included S. D. Schwartz of the Emil G. Hirsch Sinai Temple; Dr. W. E. J. Gratz of *The Epworth Herald*; Dr. Ralph Owens, chairman of the young people's division of the Chicago Church Federation; and the Hon. J. Kent Greene, assistant state's attorney. Music for these programs was furnished by young people's organizations in the churches and synagogues of Chicago. — *Epworth Herald*.

ARTHUR BRISBANE ON ATHEISM

A Russian university in Leningrad is opened to "teach atheism." Three hundred students, forty-seven of them women, will prepare themselves for "active propaganda of militant atheism."

If any newspaper is published in heaven, that news item will go on the comic page.

It suggest a colony of ants on a railroad right of way organizing a university to prove that there is no such thing as an engineer. — *Herald & Examiner*.

Through all the ages the Dead Sea has been considered a useless body of water. No life is found in its waters. Scientists now tell us that it contains untold treasures. It is stated that the sea contains 1,300,000,000 tons of potash, valued at \$70,000,000,000. The bromide is said to be worth \$250,000,000,000, and other mineral contents are estimated to be worth more than \$1,000,000,000,000. — *Watchman-Examiner*.

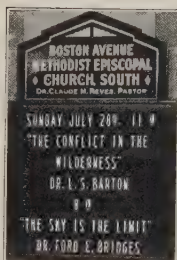
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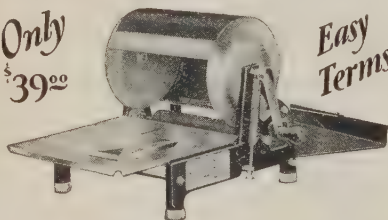
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returned from America where he had been a skilled workman in a piano factory. He told me that he had never lived so well as during a year when he was out of a job and compelled to seek his food in the garbage cans of New York. Some years later an Italian cook who came to serve me at Newport was puzzled by a large iron can outside the kitchen. When I explained that it was the garbage can, she dryly remarked that there "wasn't going to be no garbage."

I have lived so long abroad that I feel indignant about the American garbage can — and especially about the garbage can of the Church. Our churches over here have to be managed with such parsimony that occasional exactions light-heartedly imposed upon us by prelates who reckon by the American scale seem to us enormous and scandalous. From time to time this prompts reflection upon the high cost of living — I would say, rather, the cost of high living — in our churches at home; and on the several occasions when I have left Rome to take temporary charge of a church in America I have made curious computations of the cost of religion per head. — *Walter Lowrie, in The Living Church.*

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Of the second class we have too many.

Of the third class we could use more. — *Pueblo (Colo.) Parish Paper.*

HOW A MODERNIST MAKES REPLY TO A HUMANIST

The reply of Dean Shailer Mathews in *Current History* for October to Walter Lippmann's recent book, "A Preface to Morals," stimulates keen interest. Being a frank modernist Dean Mathews is able to meet Mr. Lippmann's philosophy on terms more convincing to the modern intellectual bent than if he assumed traditional authority as an indispensable premise. After pointing out that Mr. Lippmann's reasoning fairly eliminates any adequate basis for moral control he gives a hint of the way in which in certain fields of human thought modernism may present an invincible front against some of the most insidious and elusive attacks upon religious faith.

The dean's method may best be appreciated from his own way of stating it. He says, "Religion, historically considered, is the projection of the life process into help-gaining relationships with the forces of the universe which have made us personal. . . . Any view of the evolution of personality must argue that there are in this process forces capable of producing personalities and

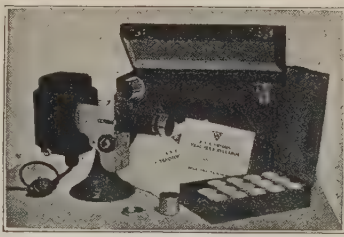
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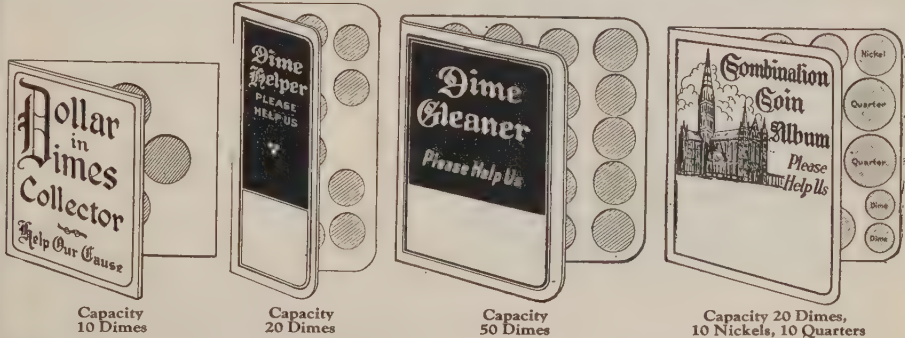
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susceptible to personal relations. Else, whence did we come? To these personality-producing activities responsive to our personal approach we give the name of God. The ultimate basis of morality is the actual participation of life with this God."

This reasoning is of course far afield from the thought and language of an ordinary gospel sermon, but it meets the materialist, the behaviorist and the humanist on their own chosen ground, stakes them down securely and leaves the field to spiritual religion. It is precisely this service which the evangelical modernist is peculiarly fitted to render to Christian faith. He may or may not limp and stammer when dealing with the elements of Christian doctrine, but on his chosen frontier, he performs like Samson.— *The Baptist*.

JESUS AND A \$1,500 INSTRUCTORSHIP

Dr. Glenn Frank is not accepted as an authority on all questions by us, but he gives us something to think about in his syndicated article which deals with Jesus as a teacher. We do not think that we can separate the functions of our Lord. He was not only a teacher but a Saviour; he was not only man but God. Nevertheless there is much common sense in these words of Dr. Frank referring to Jesus Christ as a teacher:

He was not interested in giving his hearers new information. He was interested in giving them a new way of looking at all information, old and new. He was not interested in having his hearers absorb a mass of standardized information, but in having them think about the pressing problems of their own lives. He was not interested in increasing their knowledge. He was interested in increasing their understanding. He was not concerned to have them practice remembering. He wanted them to practice thinking. Jesus would have a hard time getting an appointment to a \$1,500 instructorship in a modern university.— *Watchman Examiner*.

Preachers and Preaching

SUCCESS AND FAILURE IN THE MINISTRY

The Rev. W. C. DEWITT, D.D., *President
Western Theological Seminary, Episcopal,
Chicago-Evanston.*

Why does one clergyman fail in a given parish while another succeeds?

First, let us observe the failure of Jesus in Jerusalem as contrasted with the apostles' success in adding three thousand souls to the church in one day. Note the probability that in the same towns from which the apostles were expelled their successors met with a welcome.

The attitude of communities toward religious truth has frequently radically changed over night. It was not till Herod was dead that it was safe to bring the infant Jesus back to his home; and there are a good many Herods scattered about in the parishes of our land. Beyond a question there are not a few communities in which no consecrated clergyman could get a foothold today. Our

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A few of the contributors to coming issues:—

Dr. S. D. Chown, United Church of Canada, is to give a constructive article on *Evangelism*.

Mr. P. Whitwell Wilson, noted publicist, takes up the subject of the present organized *Atheism*.

Dr. Charles L. Goodell, Secretary Commission on Evangelism, Federal Council of the Churches of Christ in America, will answer the question, "Does the Laity want *Evangelistic Preaching*?"

Rev. R. Birch Hoyle, Baptist minister, writer, England, follows his series upon the Spirit, by Philo on *Inspiration*.

Dr. John M. MacInnis contributes an irenic article upon the controverted question of the future of *Israel*.

Dr. Arthur J. Brown, Secretary Board of Foreign Missions, Presbyterian Church in the U. S. A., writes upon the value of *Church History* to ministers.

Rev. Fred Smith follows his recent discussion of religious symbolism by *Architecture as Articulation*.

Rev. Alfredo Tagliatela, noted Protestant leader of Italy, deals with the timely question of *Italian Education*.

Rev. Albert D. Belden, Superintendent Whitefield's Tabernacle, London, has a fine contribution on the nature and practice of *Prayer*.

Dr. Henry W. McLaughlin, Director Country Church Department, Presbyterian Church in the U. S., gives

valuable counsel upon *Visitation Evangelism* in the Country.

Dr. Elbert Vaughan Wills, of the Lutheran Church, responds to the current interest in the Reformation period by an illuminating paper upon *Religious Education* in German elementary schools of that time.

Dr. William M. Paden, of the National Missions Committee, Presbyterian Church in the U. S. A., located in Utah, presents *Mormon Missionary Methods*.

Other prominent writers are being added to this number.

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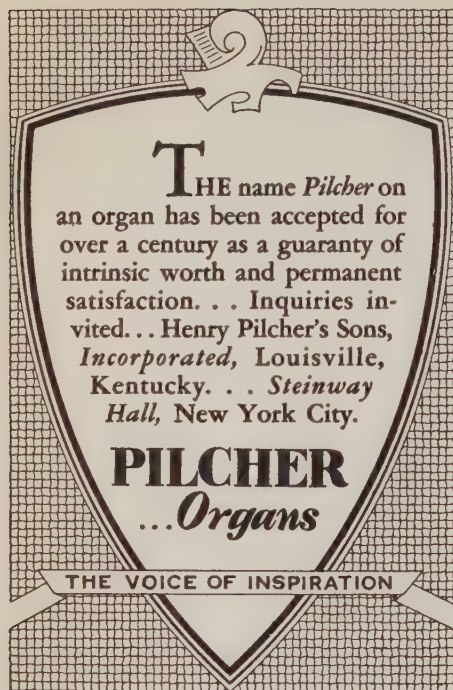
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Lord's own direction in such cases is, "Shake off the dust of your feet against them, and go to another town." Why waste energy hopelessly when you can use it effectively elsewhere?

Another case is that of a community whose religious ideals have been perverted by a clergyman of the baser sort who has been a wonderful mixer. He has said to the moneyed folk, "How much owest thou unto my lord?" And when they have replied with commendable honesty, "An hundred measures of oil," he has slapped them on the back and said, "Take thy bill, sit down quickly, and write fifty." Those people have rallied under his leadership with resulting new church, parish house, organ and salary increase.

* * *

But this whirlwind is called to a broader field and still larger salary. Suppose he is succeeded by a really virtuous man given to books rather than to athletics, to sobriety rather than hilarity, to spiritual rather than material aspirations. Unless the people have read the real character of his predecessor and are men and women who have not wholly lost the aspiration for spiritual growth, the career of the second man is likely to be pronounced a failure during the critical third year.


Again there is the small community of decent people whose church has never had a chance. They are small salaried folk who moved to the suburb when it was a hamlet. The board of missions at their request sent them a clergyman to conduct services Sunday afternoons, then every second Sunday morning. After several years they were ambitious for a resident minister; and they got a cheap one, the best they could afford. But experience proved that he did not increase the income as they expected, and they had to let him go. The same thing happened six times in succession. The new people moving in did not come to their church and the original members became disheartened. The boiler was all right; the engine was all right, but there was not enough fuel to make steam, and not enough money to buy coal. Why blame the engineer?

* * *

There is the normal city parish of 2,000 adherents. It was started on the outskirts and has just about kept pace with the increase of the population in the neighborhood. Within twenty-five years it has had five pastors. The first was the missionary. Not particularly forceful, he kept no one away, and the church naturally filled up. This was apparently so greatly to his credit that he was called to a larger church in another city. Then came a man who had a great reputation as a preacher; and he did preach well in a way, but his sermons had a metallic sound. He quit the third year. But the church grew and a larger salary was offered to the third man. That man said, "I can use all the money you will give me, but the question whether or not I come to you will be answered by your reply to another one: Will you cooperate with me when and as I ask you in furthering the purposes for which the church exists?" Starting right there, the leaders were

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hurt at the implication that they might not. But in Christian humility they all said yes. So that clergyman came. He tried for ten years to get his people to do something beside usher and count the offering but failed. So he passed on.

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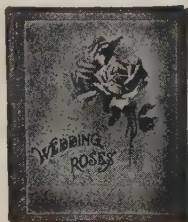
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However, I may say in conclusion that a fairly well-educated man with a modicum of common sense, who believes in God and who truly and deeply loves his fellowmen, can never really fail in the vocation of the sacred ministry; but lacking any of these qualifications, and they normally go together, he cannot really succeed.—
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I come to Thee, O Christ, with a joyful heart and thank Thee for all Thy goodness. Thou didst humble Thyself to be born of a virgin, Thou didst bind Thyself to man in ties of brotherhood and Thou are moved with the feeling of human infirmity.

Though I have often turned away from Thy commandments, Thou hast never left me, but hast followed me day by day and in loving kindness hast wooed me back to Thy fellowship. When the path was rough and hard Thou didst uphold me; when the world sought to enthral me will Thou didst deliver me; when darkness obscured my sight Thou didst kindle watch-fires for my comfort.

Pardon my ingratitude and misdoings I entreat Thee; put a new song in my mouth and make this day of grace a day of vision and purpose. While rejoicing in the greeting of friends and the laughter of children, may my soul hear again the song that the angels sung on the plains of Bethlehem, and see again the star that guided the wise men to the manger-bed. Reveal Thyself to me in the passing hours and glorify them by Thy presence.

Lord Jesus, I beseech Thee, manifest Thy power today by a special outpouring of Thine exhaustless love; come again to this sin-stricken world and transfigure it in the light of a new Advent; comfort the afflicted, uphold the weary and heavy laden, illumine the dull lives of those who toil amid hard conditions, inspire the faint-hearted with confidence and cause all men to say in gladness of heart, "Unto us a child is born, unto us a son is given, henceforth the government of our lives shall be upon His shoulder."

Hear this my prayer, O Thou Living Christ. My hope is in Thee. Amen.

AN EVENING PRAYER

Father of all comfort, I come to Thee as Thy child, and in love and confidence seek Thy help. Speak Thou to my soul now as the shadows lengthen and give me Thy peace. Oft amid the varied experiences of the day Thou didst beckon me to follow Thee, but my eyes were hidden; oft Thou didst call me by the still small voice of Thy Spirit, but my ears were dull of hearing. Pardon, I beseech Thee, my negligence and ill doing, my unfaithfulness and self-indulgence. Blot out my sins by Thy grace as Thou dost drive away the morning mists with the rising sun. Look Thou upon me in my restlessness, allure me by Thy tender-


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ness, calm the throbbing of my heart and fill me with love's deep serenity.

When the silent hours of night shall come, tarry Thou with me and overshadow me with Thy watchful guardianship. May the darkness infold me in restful slumber, and when the day breaks, take Thou my hand and guide me. Leave me not, neither forsake me, but teach me from the rising to the setting of the sun that I may fulfill my appointed task in love and faithfulness.

Thou, who tellest the stars and knowest the number of my days, make each tomorrow of my life, I entreat Thee, better and holier than its yesterday.

I prefer no claim for Thy Grace, but my need; I present no reason for Thy favor, but Thy mercy; I offer no plea for Thy strength, but my helplessness; I depend on no merit, but that of Jesus Christ. Hast Thou not declared Thy love for me in giving Him as an offering for sin? Hast Thou not revealed Thy kindness to me in uplifting strength and protecting care? Hast Thou not met every need of my life and overflowed my soul with the fathomless current of Thy compassion?

By the greatness of Thy power, by the surety of Thy promises, by the sacrifice of Gethsemane and Calvary, by the victory of Thy son over death and the grave, breathe upon me a benediction of strength and peace. Amen.

A MOTHER'S PRAYER FOR HER SON

Heavenly Father, Thou hast called me to the high and holy vocation of motherhood and I come to Thee asking that Thou wouldst qualify me for my work. Breathe upon me the Spirit of Thy grace and enable me faithfully to fulfill my duty to Thee and the child Thou hast given me.


Create in me a vivid sense of Thy nearness, reinforce my will with Thy will, inspire my life with an abiding confidence in Thy guidance and endow me with wisdom that I may help him in the formation of a noble character.

Hold me in Thy restraint at all time that I may never become irritated with his fitful desires, nor impatient with his impetuous ways, nor harsh because of his willful purposes. In youth and growing manhood, yea also in maturer years, may his heart be leagued with Thine and mine in abiding comradeship and unwavering trust.

Make me strong and brave, that I may be able to share his anxieties and griefs; give me sympathy and wisdom that I may help him in his inner conflicts and doubts; grant me prudence and judgment that I may counsel and guide him in his trials and perplexities, and clarify my vision that I may rightly direct his ambitions and Activities.

O Thou who art the stay of all who put their trust in Thee bless, the lad, I beseech Thee, and overshadow his life with Thy guarding and guiding presence. Direct his studies, temper his amusements and grant him all needed vigor for daily toil. Repress in him every unholy inclination and restrain every wayward impulse. Give him a strong and buoyant faith in Jesus Christ and satisfy the mute longings of his soul for that which is good and true. Keep him from the thrall of temptation and wrong doing by a willing obedience to Thy law. May the night never be so dark that he cannot see the pillar of fire, nor the day so overcast that he cannot discern the advancing cloud. Fill his heart with the light of Thy love, and teach him by the power of Thy grace to ever follow the gleam of conscience unto the perfect day of immortality.

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I sought the Christ among the great;
I found Him at a poor man's gate.
He bent a little child to cheer
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I sought Him in a festal hall;
I found Him standing by the pall
Of death, where mourners, bowed with grief,
Found in His tender words relief.

I sought Him in a house of gold;
I found Him standing in the cold
Out in a city's wretched slum.
His hands were stiff; His feet were numb.

I sought Him on a royal throne;
I found Him in a desert lone.
Praying among the barren hills
To cure the world of all its ills.

I sought Him in a crowded mart;
I found Him in my own poor heart.
He whispered low, I understood:
The Christ is found in brotherhood.

UNIVERSAL WEEK OF PRAYER

January 5 to January 11, 1930

Theme for Week

Sunday, January 5

Texts for Sermons and Addresses:

"Behold, how good and how pleasant it is to dwell together in unity . . . for there the Lord commanded the blessing, even life for evermore" (Psalm 133).

"That they all may be one, that the world may believe that Thou hast sent Me" (St. John 17: 20-21).

"Endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4, 3).

"Blessed be the Lord God, Who only doeth wondrous things: and let the whole earth be filled with His glory. Amen and Amen" (Psalm 72, 18-19).

Monday January 6

Christian Unity: Thanksgiving and Confession

THANKSGIVING

For the mercies of the past year, national and personal.
For the continued manifestation of the Holy Spirit's presence,
For quickened desires after Christian Unity.
For infallible proofs that the Gospel of Christ is still the power of God unto Salvation.

That recent discoveries confirm the historical truth of the Bible.

CONFESSION

Of the weakness of Christian witness through the bitterness of divisions.
Of materialism and worldliness in the Churches.
Of the comparative dearth of conversions.
Of the indefinite witness in many pulpits to the fact of Sin and the need of Salvation.

PRAYER

That the whole Church may be awakened to the practice and power of Prayer, individual and united.

SCRIPTURE READINGS: Psalm 65. Daniel 9, verses 3-9 and 17-19. 1 John 1.

Tuesday, January 7

Christian Unity: The Church Universal

THANKSGIVING

For all the saints who from their labour rest.
For deepening realization that Christian Unity to be effective must be based on Truth and Love.
For new steps towards Christian Unity among the Protestant and Reformed Churches.

PRAYER

That all efforts directed to Christian Reunion may be guided to the "keeping of the unity of the Spirit, in the bond of peace."

That denominational prejudices may give place to desires for the unity of the larger Church, which is the whole body of Believers.

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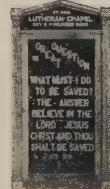
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For more willingness to make personal and corporate sacrifices
for the unity and good of the whole Church and family
of God.

SCRIPTURE READINGS: Psalm 133. 1 Cor. 13. Eph. 3.
14-21. Acts 1:1-14. Acts 2:1-21.

Wednesday, January 8

Christian Unity: International Friendship and
Cooperation

THANKSGIVING

For the blessings of continued international peace.

For the new spirit of cooperation manifest among master
and men.

For all evidences of the Christian principles of friendship
and cooperation in international relationships.

CONFESSION

Of all remaining international jealousies and suspicions.

Of national forgetfulness of God, of the sanctity of His Day
of Rest, and of His commandments.

PRAYER

For all Sovereigns and Rulers, and for those set in authority
under them.

For the League of Nations, and all the efforts directed to
international goodwill and peace.

That strong nations may learn to help the weak and so fulfil
the law of Christ.

That all oppression may be renounced, and religious liberty
become the enjoyment of all peoples, especially in Russia
and Spain.

For a righteous solution of all labour problems, and for industrial
peace.

That intemperance, impurity, and gambling may be checked.
For the Press, and all who guide public opinion.

For soldiers, sailors, policemen, and other national and
municipal servants.

SCRIPTURE READINGS: Psalm 46. 1 Chron. 16, 23-36
1 Tim. 2, 1-8.

Thursday, January 9

Christian Unity: Missions

THANKSGIVING

For this day of opportunity to preach the Gospel of Christ.

For growing evidences of unity and cooperation in the Mission
Fields.

For the influence of the Jerusalem Missionary Conference
and the impulse given to more effective cooperation.

CONFESSION

Of prevalent resort to secular in place of spiritual motives.

Of failure because of unbelief.

That the evangelization of the world is hindered by home
divisions and pre-occupations.

PRAYER

That the Church everywhere may realize the need of the
whole world of Christ.

For an increase in Prayer on behalf of Missions.

For more sacrificial giving, and a deeper realization of the
stewardship of money.

That a greater number of men and women may offer themselves
unreservedly for service in the Mission fields.

That the purpose of God to call out of the world "a people for
His Name" may soon be accomplished, and the whole
earth be filled with His glory.

For all unevangelized peoples and realms of every tongue.

That the preaching of the Gospel may overtake the influence
of Mohammedanism and all brethren religions.

For Medical Missions, Women's work among women; native
pastors and evangelists.

For all Bible and Tract Societies, engaged in translating and
distributing the Word of God.

SCRIPTURE READINGS: Psalm 67. Isaiah 55. Eph.
3, 1-12.

Friday, January 10

Christian Unity: Family, School, and University Life

PRAYER

That Parents may realize the duty of Christian example and
responsibility in the Home.

For Teachers and Sunday School workers, that instruction
may aim at early conversion to God.

That the Bible may be faithfully taught in all elementary
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SCRIPTURE READINGS: Deut. 11, 18-21. Psalm 112. 2 Tim. 3, 14-17 and 4, 1-3.

Saturday, January 11

Christian Unity: Home Missions

PRA YER

For Home Missions, their work and workers, in every department of life.

For doctors, nurses, medical students, and all ministering to the sick and dying.

For Evangelistic agencies, for City Missions, and rural work throughout the country.

For more of the spirit of unity and cooperation among Home Missions.

SCRIPTURE READINGS: John 1, 35-51. 1 Thes. 2, 1-13. Eph. 2, 1-22. Eph 4, 1-6.

Additional copies may be secured from the Federal Council of the Churches of Christ in America at \$1.50 per 100.

Church Building

(Continued from page 434)

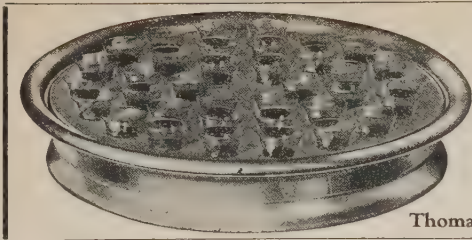
even the memory of Roman Architecture was forgotten. The Dark Ages were at their darkest, and there seemed little hope for the church or for civilization. There was little building of any kind and no true architectural development.

Beginning with the tenth century we find a sudden awakening in Europe. Great religious fervor manifested itself, monastic orders were formed, and once more worthy churches were built. These new churches were of a different style than anything that had gone before. It is called Romanesque or Norman. This style was characterized by heavy walls, massive columns and round arches. The Normans displayed tremendous energy both in conquest and in religious building. Their influence quickly spread throughout England, and their places of worship grew in size and beauty. As would be expected, the early Norman and Romanesque work was the crude effort of an untrained people. But they quickly learned their art, and developed skill in the use of materials, until they produced such magnificent buildings as Durham Cathedral. Never in architectural history has such rapid development been made in the art of building.

For almost five hundred years this religious fervor continued, and with it a constant striving to build better and more beautiful places of worship. The constant pressure of economy and desire for beauty, reduced the size of the columns and thickness of the walls. Arches became pointed, so that their outward thrust could be more easily resisted by buttresses of smaller size. Churches were vaulted with stone to reduce fire damage. Constantly, throughout this long period, church buildings developed along logical, structural lines, until such marvels of structural knowledge and artistic skill as Rheims Cathedral and York Minster were possible.

The various stages in this continuous development, from the early Norman to the late Gothic, have been given names of their own, such as

A Book Often Predicted But Never Before Produced. See Page 487.



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Early English, Decorated, Perpendicular, Flamboyant, etc., but they are all the result of striving to build better and more beautifully. Space does not permit us to go into a detailed description of the various distinguishing characteristics of each period of Gothic Architecture, or the differences found in the various European countries. We can only draw an outline, that will give our readers a little understanding of the wonderful religious faith and architectural enthusiasm which manifested itself during these great five hundred years.

But what stopped this development? The trust and faith of the people were wrecked by those in power in the church. The people had been so in earnest that they had given of their gold and of their labor freely and without stint. Priests and Bishops began to live in luxury and revel in their power. Many unfit men joined the ministry, attracted by the vision of an easy life with wealth and comfort. Before the end came in the form of the Reformation and Renaissance, Gothic art had lost much of its early sincerity. It had become a commercial proposition without soul. The time was ripe for a change.

The change came as a result of a profound and universal intellectual movement, whose roots may be traced far back into the Middle Ages. This movement manifested itself first in Italy, and then spread rapidly throughout Europe. The essence of this far-reaching movement was the protest of individual reason against the trammels of external and arbitrary authority. This movement is called the Renaissance, and laid the foundations of modern civilization. The same spirit, in rejecting the authority of the church in matters of purely secular knowledge, led to the questionings and discoveries of modern science, and to the exploration of the early navigators. But in nothing did the reaction against Mediaevalism display itself more strikingly than in pursuit of classic studies. The forms of Gothic art were abandoned, and in their place we find the classic forms of Roman Architecture once more in use. In fact, the word Gothic was first used by Renaissance Architects as a term of contempt applied to all art of the Middle Ages.

Renaissance Architecture developed from the simple classic forms to the meaningless and vulgar Rococo period, in which vulgar sham and display in decoration predominated.

Many beautiful churches were built in the style of the Renaissance, chief among which are St. Peter's at Rome and St. Paul's in London. But in England the Renaissance did not get the same hold upon church architecture as elsewhere. In fact, it is doubtful if it would have made any headway at all, except for the dominant character of one English architect, Sir Christopher Wren. The great fire of London, in 1666, gave Wren an opportunity to build almost a score of churches in the Renaissance style. Greatest among these was St. Paul's Cathedral. Wren may be called the inventor of the Renaissance style of steeple, which is so familiar in our own colonial work.

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Today in this country, there is a decided trend back to the use of Gothic for church buildings. Gothic seems to signify a church to most of us. When we see a pointed window, or doorway, on a greeting card, we at once think of a church. In fact, Gothic has become a kind of trade-mark connected with church building.

But most of our architects have been trained only in classic design and fail to grasp the true significance of the Gothic style. They have forgotten, or never knew, that Gothic is a structural style, influenced in its development by structural requirements. They use Gothic forms as decorative motifs, without regard to their structural meaning. Pointed arches and buttresses alone do not make a building Gothic any more than the use of a burnt cork can make a negro out of a white man.

We cannot call such buildings Gothic, for they are not designed with Gothic attention to structural requirements. They certainly are not Classic, or any other named style, so we will have to give this new style which has appeared in our midst, a name of its own. It is devoid of any feeling of artistry, it is ruthless in its disregard of materials and yet it suggests Gothic because of certain Gothic details. Let us call this style Vandaish, and let us consider that all crudely designed churches, with meaningless Gothic details, and especially those built of wood in imitation of stone, as belonging to this style. They certainly are guilty of Vandalism.

We have given a brief outline of Architectural history down to the present time, space will not permit us to discuss Byzantine Architecture, as developed in the Eastern Empire, or the interesting modifications of Romanesque found in northern Italy, or the influence of Moorish art upon Spanish Architecture, but we feel that what we have said will help many in choosing the best style for their needs.

For Protestant churches, that are to be built of masonry, Gothic is to be preferred, because of its great sentimental and historic value, and because it is structurally correct and logical. Moreover, this style lends itself to the simplest treatment, and yet if funds are available it can be elaborated to any desired extent. Wooden churches should never be built in Gothic, but should be designed in a style suitable for wood construction.

Norman and Romanesque were early steps in the development of Gothic and it would hardly be logical to use them in our day.

The Classic and Renaissance forms seem more suited to the Roman Catholic church than to the Protestant churches, except of course those modified classical forms that we find in Colonial work. The classical forms have been so frequently used for theaters, banks and commercial buildings, that it is very difficult to make a church building really express itself as a place of worship if the classic style is used.

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INDEX FOR JANUARY, 1930

Articles	423	<i>Great Texts and Their Treatment</i>	459	Evening Prayer	516
Personal Ministry, Clinical— <i>Latham</i>	426	Christian Propaganda	462	Mother's Prayer for Son	516
Pulpit Prayer, <i>Northen</i>	423	Christ, Wonderful, <i>Bowden</i>	463		
Superintendent of Churches, <i>Carter</i>	424	Closed Book	459	Scripture Index	
Week of Prayer, Universal	520	Conversion, Matter of	462	Code: (S) Sermon	
Editorial	430	Conversion of Paul	462	(I) Illustration	
Apes and Pigs	430	Epiphany Themes	463	(O) Outline	
Business, Purely	432	God, Can We Do Without	460	(Ex) Expositions	
City With a Soul	431	New Year Resolution	461	Gen. 13:11 (O)	461
Cover Illustration	432	Number One, Looking Out For	461	Ex. 14:15 (O)	482
Court Jester	430	Opening New Book	460	Deut. 33:27 (I)	454
Church Building	433	Pericope Suggestions, <i>Aurand</i>	464	1 Chron. 15:27 (S)	452
Style in Architecture, <i>Foster</i>	433	Prayers of the Bible	463	1 Chron. 29:6-17 (O)	488
Expositions	435	Methods of Church Work	466	Psa. 1 (Ex)	438
Goldmining (Greek), <i>Hallock</i>	436	Dayton Churches Cooperate	466	Psa. 8:4; 116:7 (I)	456
Happy Man, The (Hebrew), <i>Roth</i>	438	Object Sermons	466	Psa. 14:1 (O)	460
2 Cor. 13:13 (Greek), <i>Robertson</i>	435	Program for 1930	468	Psa. 23:5 (I)	454
Sermons	440	<i>Advertising the Church</i>	469	Psa. 59:16 (I)	455
Burns, Religious Significance, <i>Paterson</i>	452	Church Ideals on Billboards	469	Psa. 119:18 (S)	440
Can a Child of God Be Lost, <i>Bagby</i>	451	<i>Matins and Vesper Services</i>	470	Ecd. 11:6 (I)	455
Christ, The Inescapable, <i>Finegan</i>	449	Answered Prayer	472	Isa. 9:6 (O)	463
Creditors of Great Love, <i>Ott</i>	447	Ring Out the Old, <i>Huber</i>	473	Isa. 40:15 (I)	454
Dared to Trust God, <i>Kirls</i>	442	Special Days, January, <i>Lathrop</i>	470	Isa. 60:1-6 (O)	465
Guidance of God, <i>Nabers</i>	445	<i>Music for Choir and Organ</i>	474	Matt. 2:1-12; 2:13-23 (O)	465
Life in Obscurity, <i>Paterson</i>	444	<i>What the Readers Say</i>	474	Matt. 6:33; 28:19 (O)	492
Spiritual Blindness and Cure, <i>Mattice</i>	440	Young People and the Church	475	Matt. 13:24-56 (S)	444
Illustrations	453	Collegian and Religion	478	Matt. 16:24 (I)	453
<i>Pearls for Preachers</i>	453	Drama Draws, The	480	Matt. 28:19 (O)	462
Answer to Prayers	454	Epworth League Installation	479	Mark 13:13 (I)	456
Confidence	454	Portals of 1930 (Drama)	475	Luke 2:41-52 (O)	465
Finding Christ	520	Church Night	481	Luke 4:20 (O)	459
Get Up and Go	456	Mid-Week Topics, <i>Stranahan</i>	488	Luke 15:18 (I)	456
God, Brave Trust in	456	Prayer Meeting Programs, <i>Ford</i>	481	Luke 22:8 (O)	490
Gold, But Died in Poverty	456	Book Reviews	494	John 2:1-11 (O)	465
Life's Overflowing Cup	454	Reviews	500	John 2:5; 6:12 (I)	455
Man's Passion for Risky Road	453	Brisbane on Atheism	506	John 7:1-46 (O)	490
New Year	456	Churches and World Peace	500	John 7:46 (O)	486
Play to Last Wicket	456	Citizenship Talks Broadcast	506	John 15:2 (S)	450
Research	455	Dead Sea, Value	506	John 15:13 (S)	447
Spiritual Experience in Song	455	Free Speech, Dressmaker's	502	John 20:18 (S)	449
Three Artists, The	454	Garbage Can of Church	506	Rom. 12:1-5; 12:6-16 (O)	465
Underneath Everlasting Arms	454	Jesus and \$1500 Instructorship	510	1 Cor. 2:2 (O)	488
Waited	455	Marriage and Family	504	1 Cor. 6:9-11 (O)	462
Whatever, Whenever	455	Modernist Replies to Humanist	508	1 Cor. 10:11 (I)	456
Wonders of Universe	456	Parishioners, Three Kinds	508	1 Cor. 13:8 (I)	454
		Pentecost, A Study	502	2 Cor. 13:13 (Ex)	435
		They Own the Churches	504	Gal. 2:23-29 (O)	464
Homiletic Year — January	457	Preachers and Preaching	510	Phil. 3:15-21 (O)	482
Epiphany	459	Success and Failure in Ministry	510	Phil. 4:1-7 (O)	484
New Year's Day	458	Prayers, Marvin	516	2 Thess. 3:17 (Ex.)	435
St. Paul, Conversion of	459	Christmas Morning Prayer	516	Heb. 4:7 (I)	456
Week of Prayer	458			Heb. 6:3 (O)	461
				Heb. 11:8 (S)	442
				Jas. 1:2 (Ex)	436
				1 Pet. 4:12-19 (O)	465
				1 John 4:8-9 (Ex)	437
				1 John 14:15 (I)	454
				Rev. 20:12 (O)	460